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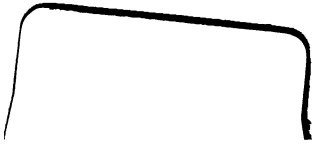

Chriſt, a Chriſtian's Life:

Or, A Practical

DISCOURSE

OF A

Believer's Life,

Derived *from* CHRIST,

AND

Reſolved *into* CHRIST.

Being the Subſtance of ſeveral

SERMONS

Preach'd by the Author upon his Recovery of a Fit of Sickneſs, and ſince extorted from him by the Importunity of Friends.

By the late Rev^d Mr. JOHN GAMMON.

The FIFTH EDITION,
Corrected and Recommended by ſeveral Divines.

Col. iii. 4. *When Chriſt, who is our Life, ſhall appear, then ſhall ye alſo appear with him in Glory.* Gal. ii. 20. Rom. iv. 8.

LONDON:
Printed by T. R. in the Year 1738.

100. s. 256.

BIBLIOTHECA BODLEIANA

The Epiſtle Dedicatory.

To the little Flock of Chriſt, over whom the Holy Ghoſt hath made me Overſeer.

The Father of Mercies, and God of all Grace, who hath called you to his Eternal Glory by Chriſt Jeſus, make you perfect, ſtabliſh, ſtrengthen, ſettle you, and make known to you that Myſtery, which from the beginning of the World hath been hid in God, who created all by Jeſus Chriſt.

Beloved in the Lord,

I Have in ſome Meaſure been acquainted with the longing Deſire of moſt of you to have theſe Sermons publiſhed, by whoſe Importunity I have been prevailed with to Print them, againſt many Struglings, and much Unwillingneſs in myſelf to go forwards with the Work; for ſome of you well know how much I was ſet againſt the Printing of them, and that for ſeveral Reaſons.

Firſt, Knowing that there are plenty of good Books, the Works of worthy learned Men, extant: That there was no need of my unworthy Labours. Secondly, Knowing how little the beſt of Books are valued by moſt. Thirdly, Knowing the Scorn and Contempt not only of prophane and wicked Perſons, but many that profeſs a great Zeal for God, who contemn thoſe principal Goſpel-Truths, Juſtification by Chriſt alone: But if Perſons were truly wakened, they would be of the

Mind of *Bellarmine*; That it will be beſt to reſt upon Chriſt alone for Salvation when they come to die: They will then ſee that they had no cauſe to abuſe the Servants of Jeſus Chriſt, that have made it their Buſineſs to exalt Chriſt and Free-Grace. Fourthly, Knowing my own Inſufficiency for ſo great a Work, as to appear to Publick View. Fifthly, Becauſe of many things that might be left out in the Printing that was Preached, I not Preaching by Notes, cannot remember many things which were delivered to you when the Sermons were Preached; but here you will find the principal Heads of what I delivered, being taken from my Mouth by a Servant of the Lord when Preached. I have done my endeavour to ſupply what I could that was wanting, and to correct what I ſaw out of Order; but it cannot be expected ſo well as it would have been, if I had Writ the Sermons I had Preached at length; yet finding the earneſt Deſire of moſt of you to have them Printed, and the many Arguments you uſed to have them haſtened to be Publiſhed, notwithſtanding the many Struglings I have had againſt the Work; yet the dear Love I bear to you, and the earneſt Deſire I have to ſerve you in the Lord, hath overcome my Unwillingneſs in this Work, having received an account from ſeveral of you, the ſweet Comforts many of you received when you heard them preached, and have alſo declared how much it would add to your Comfort and Edification if they were Printed; I hope through Grace, that you will not be diſappointed of your Expectation. Some of you have declared that the Preaching was as Marrow and Fatneſs to your Souls; I hope that you will ſuck out ſome Spiritual Sweetneſs in the Reading of them. As God

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was graciouſly pleaſed to anſwer your Prayers, in raiſing me from a ſick Bed, to Preach theſe my Sick-Bed Meditations amongſt you; I hope, through Mercy, your longing Deſire to read them will be ſatisfied, in receiving that Comfort you expect to Reap to your Souls in Reading of them. What is ſaid of Money, that it Anſwers all things to the Subſiſtence of the Body, may be much more ſaid of Chriſt to them that Live upon him; he anſwers all their Wants, ſupplies all their Needs: He that hath Chriſt wants not, he that hath not Chriſt, Inherits not what he ſeems to have. Chriſt enjoyed in the Soul, makes bitter things Sweet, heavy things light; where Chriſt's Preſence is, Darkneſs is made Light, and Sorrow turned into Gladneſs. How precious are the Enjoyments of them that have ſuch a precious Pearl as Chriſt is! *He is the chiefeſt of Ten Thouſand, he's a moſt Excellent and laſting Good*, Heb. xiii. 18. *All the hid Treaſure of Wiſdom and Knowledge is in him*, Col. ii. 3. What an Excellent Knowledge have ye attained unto, that truly know Chriſt? How doth this tranſcendent Worth affect your Hearts, changing them into his own Image and Likeneſs? When a Soul comes to have a ſaving Knowledge of Chriſt, he is changed then from *Vir Terranus* an Earthly Man, to *Vir Cæleſtis* an Heavenly Man. Ignorance of Jeſus Chriſt, cauſeth Men to reſt in Shadows and in Forms, in poor and low things, compared with Chriſt and his Excellency, all are but Droſs and Dung, ſo the Apoſtle eſteems them, *Phil.* iii. 8. It is only a real ſaving Knowledge of Chriſt, can draw the Heart of a vain and periſhing World to ſeek things that are above. It is not a Speculation, but an Application of Chriſt, that brings home to the Im-

mortal Soul what it ſtands in need of; Life, Light, Pardon, Peace, Purity, Righteouſneſs, Counſel, Comfort, Healing, Deliverance, Grace, Glory, all flows to the believing Soul from Chriſt, in whom all Fulneſs dwells. The Soul that lives Chriſt hath a good Livelihood, *John* vi. 51. He ſhall live well for ever. It is not an outſide ſhew of Religion will be to the Soul what it ſtands in need of, as Redemption, Forgiveneſs, Reconciliation, Sanctification, Conſolation, Salvation. Chriſt is the Believers ſafe Sanctuary in all their Troubles and Temptation, *Iſa.* viii. 14.

In this ſmall following Treatiſe, I hope you find ſome Diſcourſes of the fulneſs of Jeſus Chriſt, and the emptineſs of the Creature; for that is my Deſire in all my Labours among you, to get an Eſteem in your Hearts for Chriſt above all other things, and that the Name of our Lord Jeſus may be Glorified in you, and ye in him: I hope I need not doubt of your acceptance of thoſe plain following Truths. I do not think you will refuſe it for its plain Dreſs, but rather Embrace it; for I know, as for the moſt part of you, that you had rather have Chriſt plainly Preach'd, than ſuch Diſcourſes that are bedeck'd with Rhetorick, or painted over with curious Words of Art. I may expect it will not be free from the Slighting Scorn, and Contempt of many, that are ready to undervalue every thing but what they do themſelves, and do find fault with that they cannot Mend. But I have learned not to value any of their Undervaluings: For if a thouſand to one ſlight it, yet if one in a thouſand get good in their Souls by it, I ſhall bleſs God that ever it was printed; what Evil Report ſoever I may receive from Evil Men of Evil Minds for

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the Works ſake; I hope I ſhall not value the Frowns of Men, as one well ſaith, *Better to loſe the ſmiles of Men, than to loſe the Souls of Men*; and I am ſure without Chriſt bé our Life, we are poor and undone dead Sinners. I know I have many Enemies, who have through their Envy and Malice raiſed many falſe Reports of me: But I deſire to be an Enemy to none, but thoſe that are implacable Enemies of Chriſt in Doctrine and in Practice; but tho' they are Enemies, yet I freely pray for them. But I cannot expect to fare better than thoſe that have abundantly excelled in Grace and Knowledge, that were both burning and ſhining Lights, whoſe Works praiſe them in the Gate, and their Sweet Savour in Chriſt made known to Saints and Sinners; many Hundreds I believe, have cauſe to Bleſs God that either heard them Preach'd, or have Read their Works: And yet how are theſe Men railed againſt as not worthy to live, and their Works to be Burnt by the common Hangman, as one with more Zeal than Knowledge declared: Becauſe Men have not received that meaſure of Knowledge and Experience as thoſe Men, they rail againſt them as Ignorant unlearned Men, their Books not ſafe for any to Read. Do not theſe Men go quarrelling in the Dark, becauſe their Brethren have received more Light than they? Perſons are grown to ſuch a fond Conceit of themſelves and their own Opinion, they will not hearken to Goſpel-Experiences; they will not ſo much as try thoſe Truths they revile by the Scripture, but proceed with Lies and Slanders againſt thoſe good Men, though they never knew their Perſons, nor Read their Books. I am perſwaded, if theſe Perſons had Knowledge of thoſe Perſons and Truths they ſpeak againſt, if the Lord were pleaſed

to reveal himſelf to them, had they a Taſte and Sight of the Lord Jeſus, who reveals himſelf how and to whom he pleaſeth, inſtead of biting and devouring them, and ſpending their time to raiſe Evil Reports of them, they would enquire after the Knowledge of Chriſt, as the Daughters of *Jeruſalem* did of the Spouſe; *Whether is thy beloved gone, that we may ſeek him with thee*, Cant. vi. 1. If Chriſtians would ſpend their time in enquiring after Chriſt, and receiving and imparting their Experiences to each other, as they ſpend in Contentions, and taking up, and carrying about Evil Reports of them that excel themſelves in Godlineſs, they would find more Peace and Comfort to their own Souls, and bring more Glory to God, bring more Souls to Chriſt, and would be a Means for the Beauty of Holineſs, and Power of Godlineſs to ſhine with greater Luſtre to the World.

This is my Comfort, whatever Mens Thoughts or Words, Cenſures or Contempt are of theſe my poor Labours, I can truly ſay, I ſeek not my ſelf, but the exalting of Jeſus Chriſt, and his Truths and Kingdom in the World. In Singleneſs of Heart I have imparted Truth to you, as I learned them in Jeſus: I had rather have the Scorn of Men for the Plainneſs of Truth, than you ſhould have plain Truths hid from you. If I am the Object of Worldlings Scorn, ſo Chriſt be the Object of your Faith, therein I ſhall rejoice.

Behold, as I have granted your Requeſt in Printing my unworthy Labours, which were done chiefly at your Requeſt, and for your ſake; I pray grant me ſome few Requeſts, which I beg of you for Chriſt's ſake.

Firſt, That you ſeriouſly and carefully peruſe theſe plain Truths that I have dedicated to you.

Secondly,

Secondly, That you go to the Throne of Grace, and there earneſtly beg a Bleſſing on what you Read. Thirdly, If your Souls receive Benefit in the Reading of it, ye aſcribe all to God alone; it is he alone that teacheth to profit by all we read or hear. Fourthly, That you would ſtudy to love Chriſt more, let his Glory be the End of your Actions; you never ſeek your own Intereſt better, than when you ſeek Chriſt's above all: Your Excellency moſt appears when Chriſt and his Excellency is known to you: When your Eye is ſingly ſet on Chriſt, then is Chriſt admiring your Beauty, *Cant.* iv. 7. The ſingle Eye took away Chriſt's Heart, then the Chain of Obedience raviſhed him alſo. Without a pure Intention, aiming at the Glory of God, to exalt Jeſus Chriſt, there is no Action, be it never ſo Excellent in its ſelf, is accepted of God; *Hoſ.* x. 1. *Iſrael is an empty Vine, he bringeth forth Fruit to himſelf:* He weighs out his Fruit to himſelf, he proportions his Religion to himſelf; all being for himſelf, God accepts him not. Such Fruit and meer Emptineſs is much as one before God: It is not enough that a thing done be materially good, but becauſe God Commands it, and that it is to the Glorifying the Lord Jeſus: He that is *Alpha* muſt be *Omega:* He that is the Supreme Good, muſt be the ultimate End of all things. Let all your good Works fall in Chriſt's Boſom, and Centre in his Glory. They that do not with a ſingle Eye look to Chriſt in all, they make as if there were ſomething more Excellent than Chriſt to look unto. Since Chriſt is a Believer's Life, from whom he receives all the good he enjoys, his Life, and Strength, and Comfort, depend upon him for the Influence of his Grace

and Spirit, to have daily Supplies and Waterings from him, that you may continually Live on him, *Pſal.* cxix. 32. He prays for Heart-enlargement to run the way of God's Commandments, *Pſal.* cxix. 173. *Let thy Hand help me, for I have choſen thy Precepts:* We have need of continual Supplies of Grace: If you be never ſo well furniſhed with Divine Grace, it will not be in Exerciſe without freſh anointing, and freſh Gales of the Spirit, *Cant.* iv. 16. *Awake, O North-Wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out; let my Beloved come into his Garden, and eat his pleaſant Fruits.* Ordinances are but Mediums and Chanels of Grace; we had need to look to Chriſt to fill them with Divine and Spiritual Bleſſings. It is not a Sanctuary of Ordinances will do our Souls good, it is the Power, and Glory, and Goings of God in it, is the Life of the Soul: It is the Drops of the pure Rivers of Life above, dropping upon the Soul, refreſhes it in Ordinances. Ordinances are dry and empty things, if the Lord Jeſus by his Spirit doth not Breath upon the Heart. O then lie down at the Feet of Chriſt, and look up to him in all, above all, for all, caſting ourſelves and Burthens upon him, that we may be ſupported under all our Cares, and Fears, and Temptations, and be relieved in all Wants and Exigencies. Do all through the Influence of that Spirit that comes down from the Head, that with St. *Paul*, you may live, *yet not you, but Chriſt.* *Paul* owned his Life was bound up in Chriſt, *Gal.* ii. 20. *I live, yet not I, but Chriſt liveth in me.*

Sixthly, The Sixth Requeſt is, That your Converſations be only as becomes the Goſpel; let

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not the Doctrine of Free-Grace be abuſed by your unholy Converſation; ſee that ye be not of the Number of thoſe Atheiſts, that ſay, Let us Sin, that Grace may abound: Let the Enemies of the Doctrine of Free-Grace reproach the Doctrine, and the Chriſtians that own it at their Pleaſure; I am ſure there are none that are acquainted with the Free-Grace of God, can live a looſe Life; neither were any that Taught that Doctrine ſeelingly, or learned it truly, known to be Wicked Perſons. The Grace of God Teacheth us to deny Ungodlineſs and Worldly Luſts. Indeed the Notions of Free-Grace may leave Perſons with unſanctified Hearts and Lives, but the true Knowledge of it leave ſo ſweet a Savour upon the Heart, that the Soul cannot willingly Embrace Dunghil Luſts. When the Soul knows the whole of his Salvation is of Free-Grace, that Soul is drawn forth to Love, Admire, Glorify and Praiſe God, who hath done ſuch great things for him.

Let me Beſeech you, let not the Glorious Goſpel ſuffer Reproach by your uneven Converſation. You know, you that profeſs the Truth, Truths of Chriſt have many Enemies. You had need pray earneſtly to be led in a plain Path, becauſe of all your Enemies: You have given up your ſelves to the Lord in your External Dedication, ſee that it appear in your Converſation. The Life of an Holy Man is κατὰ Θεὸν according to God, 1 *Pet.* iv. 6. *That God, you have given your ſelves up to, is an Holy God, the Lord Jeſus that Redeemed you, is the Holy one of God:* The Spirit that leads the Children of God is an Holy Spirit; the Covenant that you are in is an Holy Covenant; without Holineſs none of you

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ſhall ſee the Lord. Then let me prevail in my Requeſt, Pray live Holy Lives, let your Converſation be as becomes the Goſpel only, then no matter what Men ſay of you, you will have great Peace in your own Souls, *Pſ.* cxix. 165. *Great Peace have they which Love thy Law, and nothing ſhall offend them.* It is better to be Holy, than to be thought Holy; no matter if you are outwardly black, ſo you are inwardly Beautiful.

Seventhly, Walk in Love, imitate the Lord Jeſus, whoſe Love overcame all your Infirmities. Love brought him out of his Father's Boſom; Love cauſed him to be born in a low Condition, to bear our Sorrows and Grief; he taught Love, he practiſed Love, he died for Love, he left Pledges of his Love to Comfort his Spouſe in his Abſence, and will ſhortly come and fetch all his Redeemed home to Glory to have their fill of Love. *Be ye therefore followers of God as dear Children, and walk in Love, as Chriſt alſo hath loved us, and given himſelf for us an Offering and a Sacrifice to God for a ſweet-ſmelling Savour*, Eph. v. 1, 2. *Theſe will demonſtrate that you are Chriſt's Diſciples*, John xiii. 35. The Lord Jeſus Chriſt ſpake theſe Words a little before his Death, that they might be of the more force, and make the more Impreſſion upon the Souls of his Diſciples; as if he ſhould ſay, Remember my dying Love, and let it live in your Boſoms as a Precept and Example to love one another. And this is a certain Character of Love to Jeſus Chriſt, when we Love Chriſt's Diſciples for Chriſt's ſake, not becauſe we are of the ſame Mind in our Judgment, but becauſe we are Chriſt's Diſciples, and bear his Image; and then you may aſſure yourſelves, if you love upon ſuch Grounds, your love will

will not be reſtrained only to each other, that Walk in Church-fellowſhip, but to all Saints as Saints, of what Denomination ſoever they go under, which is much wanted in this Day we live in. It is much to be lamented that Perſons Saint themſelves more by their own Opinion, than by their Intereſt in Jeſus Chriſt. Saints ſhould love as they are Children of one Father, and in their way to Heaven, and all that are in that way have Union with Chriſt, and are Members of one Glorious Head, therefore we ought to love one another; why ſhould Brethren fall out by the way? Nothing doth more manifeſt that Power of Godlineſs is in a People, than when they love for Saintſhip rather than for Judgment. If we Read the 13*th* Chapter of the *Corinthians*, the Apoſtle gives the True Characters of *Love*. The firſt Deſcription of it is, That it ſuffereth long, that is, Not haſty to take Revenge on them that offend him, nor raſh in Expreſſions to threaten Revenge. Secondly, It is kind, ready to do any good Office. Thirdly, Envieth not, is not troubled at the Proſperity of others, however it go with himſelf. Fourthly, Vaunteth not it ſelf, doth not ambitiouſly Glory in himſelf, doth not labour to Exalt himſelf. Fifthly, Not puffed up, not ſwelling with Conceits of himſelf. Sixthly, Doth not behave himſelf unſeemly, would not do any unſeemly Action, nor behave himſelf in an unſeeming Manner. Seventhly, Seeketh not his own, hath not an Eye to his own Profit, as to make it his End, but Eyes God's Glory chiefly, and the good of *Zion*, more than Carnal Intereſt. Eighthly, Is not eaſily provoked; though there may be Paſſions, yet it is not Governed by them, it is an Evil much

much to be Lamented: Paſſion ſo governs ſome as if their Tongues were ſet on Fire from Hell Ninthly, Thinketh no Evil; he would d Evil to none, nor readily take up Evil of anothe to have uncharitable Thoughts of him; he wi not be ready to Charge his Brother raſhly upo every Report. Tenthly, Rejoiceth not in Ini quity; he doth not rejoice in the Faults of other Eleventhly, He rejoiceth in the Truth; he rejo ceth that Truth proſpereth, and that an Innocer Perſon's Righteouſneſs is cleared up. The Apoſt in winding up the Marks of it, ſhews it is ever way Excellent; it beareth all things believeth a things, hopeth all things; he beareth all thing all Evils he meets withal, he believeth all thin good of his Brother, ſo far as Charity may not ir jure Truth.

There be many that account themſelves to ha paſſed from Death to Life, which fall ſhort thoſe Characters of Love: We may all Lame we find it ſo cold in our ſelves to them that be Chriſt's Name and Image. I Beſeech you, dear Beloved in the Lord, be much in Love, for G is Love: To be a loving Saint, is a ſign of a live Saint; many Waters cannot quench the Fire Love.

Eighthly, Let me Beſeech you in the Name the Lord, that you would ſet up Godlineſs in yo Families; we can never expect Holy Aſſembl while Godlineſs is neglected in Families. Chi dren and Servants not being Inſtructed at home, a great Cauſe of their being unprofitable under t Word Preach'd. Godly Inſtruction is too mu neglected both to Children and Servants by Prof ſors in our Age; I am afraid there are ſome th ſcarce a ſavoury Word drops from their Lips

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the Week to their Family. How can it be thought that unſavoury Spirits ever got good to their own Souls? They that keep all to themſelves, it is to be feared have got little to themſelves; the good Man brings forth good Treaſure, New and Old. Let me intreat you, dear Chriſtians, whatſoever Station you are in, whether Parents or Maſters, whether Children or Servants, that you do not neglect private Prayer twice in the Day at leaſt; if you have Opportunity to Pray oftner, do not ſlip ſuch fair Seaſons. * If you neglect private Prayer, do not expect to thrive in Godlineſs; God gives his Alms at Wiſdoms Gate: And let me Beſeech you that are Parents or Governors, keep up Publick Prayer in your Families, look to it, that you are not numbred among the curſed Families, that call not upon the Name of the Lord. The private Houſe is the Chriſtian's Chappel of eaſe, to Worſhip God in daily with his Family: The Church begun in a Family, and is upheld ſtill by the Piety of private Families. If the Nurſery be not preſerved, the Orchard muſt needs in time Decay. We cannot expect that Family to thrive in Godlineſs, where Publick Prayer is neglected. What Praying Perſons might ſome Children or Servants have been, had they been called to that Duty by Parents or Maſters, when they were under their Governments! Methinks, if Perſons love their own Souls, it ſhould cauſe them to love and pity the Souls about them. It would be a great Cruelty in Parents, to ſpend all they get upon

* The Mother would think the Suking Child not well, if it ſhould forſake the Breaſt a whole Day; ſo mayeſt thou think thy Soul is not right, that can paſs a Day without craving any Spiritual Repaſt in Prayer. *Mr. Gurnal's Compleat Chriſtians Armour.*

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themſelves, and let their Children ſtarve. Employ ſome of that Talent that you have got for the furtherance of their Salvation: Should not you be willing that they ſhould find the way to Heaven as well as your ſelves? They have as precious Souls as you, and if you have taſted ſweetneſs in drawing nigh to God, will you deal ſo unkindly to hinder your Family of partaking of the Bleſſing with you? If you Complain of your Weakneſs in parts, or Baſhfulneſs makes you backward to this Duty; I Anſwer, It is not your Weakneſs in Parts will be any hindrance of your Prayer's Acceptance with God, nor will it prevent a Bleſſing from your Family; God looks at the Uprightneſs of your Hearts, not at the Excellency of your Expreſſions; but if you would Study your own and Families Souls wants, you would as well know how to go about this Duty, as you know in their Neceſſities in the World, how to go about your worldly Buſineſs to maintain them, and ſupply their outward Wants. And as for Baſhfulneſs, if your Children were Periſhing for Bread, you would put on Courage to Beg with them, rather than let them Periſh; how much more ſhould you put on Courage to go with your Periſhing Childrens and Servants Souls to the Throne of Grace to beg Grace for them, as ever you would have your Family thrive under the Publick Miniſtry, as ever you would have them in their Duty toward God and yourſelves, as you would have Obedient Children and Faithful Servants, as ever you would have your Children and Servants ſeparated from a vain wicked World, as ever you would bleſs God that you were their Maſters or Parents in a dying Hour, keep up Conſtant and Publick Prayer with them in your Family.

Ninthly,

Ninthly, Let me Intreat you to Love the Truth for Truths ſake; think not the worſe of it becauſe moſt undervalue it; let not their low Eſteem of the Truths of Chriſt damp your Affections to it; enquire not who is on your ſide, before you take it up, as the Phariſees did; *Have any of the Rulers believed on him?* Some, if they have not the moſt and higheſt on their ſide, think Truth not worth their owning. It is the Miſery of many, they never made their Faith nor Religion their own; what is accounted beſt among Men, is always beſt to them; it is what Men Teach, that is accounted beſt by moſt People, they adhere to it, more than they will to the Truth of Chriſt, tho' the beſt Man Teach them. They that are moſt for Sinners Good, are not counted Good with Sinners; they that Preach Chriſt freely to the worſt of Sinners, are counted the worſt of Men: Though Truth is come to a bad Market, and ſold at a low Rate, and few Buyers, I beſeech you, have never the lower Eſteem of it, Buy it as your choiceſt Crown; if you hold faſt the Crown of Truth, when Chriſt comes, he will give you a Crown of Glory. Many, I am perſwaded, that are convinced of the Truth, do not own it, becauſe it goes in a mean Dreſs: Many will hold with every thing the Church that they are of holds, though they know nothing aright they hold: Such are for Performance or Omiſſion, they will do as others do, but nothing from a right Principle: Beg of the Lord that you may ſee the Beauty and Glory that is in the Truths of Chriſt, that you may highly prize Truth, when you ſuffer the greateſt Reproaches and Evils for owning the ſame.

Love

Love Truth for its own Sake, Honour it for Chriſt's Sake, Commend it for others Sake, Follow it for your own Sake.

Laſtly, Let me earneſtly Intreat you to Pray for me, that I may both in Life and Doctrine be a Burning and ſhining Light, that I may find the Power and Reliſh of thoſe things upon my Heart that I give out to you and others, that I may be an Inſtrument in the Hand of Chriſt to bring many Souls to him, and Build up thoſe that are brought in, in their moſt Holy Faith, and that utterance may be given me, with a Bleſſing from Heaven upon my unworthy Labours, that they may not be Vain, but that I may daily ſee the Travel of my Soul; it is God alone can open Hearts, and unlock the Treaſury of Grace in the Goſpel, and make known the Myſtery of the Goſpel. It is not the Hand that Sows the Seed, but God's Bleſſing that gives the Increaſe. And if you would have me bear you upon my Heart before the Lord at the Throne of Grace, pray give me a Meeting oftner there, if you expect me to Water you, pray that I may be watered. People little conſider what good they keep back from their own Souls, in not Praying for their Miniſters: Many are readier to Reproach them, than to Pray for them, and to Rejoice in their Falls, than to Pray that they be upheld. How many that have Excellent Gifts and Parts do little Work for God, bring little Comfort to Souls? If ſhining, they are not burning Lights, they leave Cold Earthly proud Hearts: I think one Cauſe may be, they have not been earneſt at the Throne of Grace, that a Bleſſing may attend their Labours. People may be much in admiring ſuch Miniſters Gifts, when the Word they Preach takes little

little Effect upon their Souls. Miniſters have
great Charge committed to them, and a grea
Work to go through, many Trials and Tempta
tions in their Work, they had need be daily th
Subject of your Prayers and Pity. Your ſtrange
neſs to the Work, may cauſe their Work to b
much a Stranger to your Souls. To be a Mini
ſter ſaith *Luther*, is nothing elſe but to derive th
Worlds Wrath and Fury upon himſelf. Th
Dirt of Reproach, ſaith one, lies no where ſ
thick as on Miniſters Coats. How many woul
count themſelves Happy in their Ruin, that brin
the Tidings of Peace and Salvation to their Souls
A miſerable Happineſs that rejoyceth in the De
ſtruction of them that bring Salvation to them
As the People would have their Miniſters goo
Nurſes to their Souls, and good Examples to thei
Flock, as they would not have them pervert ther
by their Error in Doctrine, nor be Temptatior
to them by their Falls, they ſhould Pray hard fo
them, that they may neither miſcarry in Life no
Doctrine, that God's *Urim* and *Thummim* may b
with them. I hope, Beloved in the Lord, yo
will not ſhut me out in your Prayers, as yo
would have the Name of Chriſt Honoured by m
your Souls well fed with wholſome Spiritual Food
as you would not have my Enemies have the deſi
of their Hearts that wait for my Halting. Alas
I am a poor frail Creature that am encompaſſe
about, it may be with as many Temptations,
not more than many others are, and I fear hav
leſs Strength to go through them. Pray for m
that while I Preach to others, I may not be
Caſt-a-way myſelf. It is dreadful to drop int
Hell from under the Pulpit, but more dreadful t
drop out of it into the Bottomleſs Pit. It is ſa

for Miniſters to be without the Grace of God, and true Knowledge of Jeſus Chriſt, they preſs others upon pain of Damnation, not to neglect: Like one that ſhould ſpend time and ſtrength to draw Water for others, and periſh with Thirſt himſelf: Or as one that directs many the right Way, and yet doth loſe his own way. As you would have me a Faithful Labourer in the Harveſt, to bring full Sheaves to your Souls, Pray the Lord of the Harveſt to give me Skill and Strength to bear the Burden and Heat of the Day. As you would have the Word which I Preach drop upon your Souls as the Rain, and Diſtil as the Dew and ſmall Rain upon the Herb, and as the Showers upon the Graſs, beg of God to pour a double Portion of his Spirit on me. As you would have my Preaching powerful, my Life teaching, my Sermons Heaven-born, my Lamp burning, my Heart engaged, my Talent improved, my ſelf to ſpend and be ſpent for your Souls good, pray forget me not at the Throne of Grace.

I ſhall now take my Leave of you, and Subſcribe with my Hand the Reality of my Heart, your Loving Paſtor and faithful Servant for the Lord's Sake,

JOHN GAMMON.

TO

TO THE
READER.

Chriſtian Reader,

THE ſubſequent Tract being ſent down to me in the Country, I did, as my other occaſions would admit, (for I have not had time for a ſtrict Peruſal) curſorily look it over, and finding to my great ſatisfaction ſuch a ſweet breathing in every part of it, I do joyfully recommend it to thy ſerious View, as a Jewel not common, or eaſy (among the Multitude of Books this Age abounds with) to be found: And that thou mayeſt know the Cask that hath ſent forth ſuch precious Wine, I will give thee a brief Account of the Author; tho' indeed ex pede Herculum, his own Work portrays him, and delineates the Frame of his Spirit far beyond what my feeble Pen can do. But being well known to me (perhaps better than any beſides) I think it my Duty to wait upon him to the Preſs in this his firſt Eſſay, with this Juſt and Impartial Character of him---- He was an Holy, Serious, good Man, abounding with the Gifts and Graces of the Spirit; and every way fitted for that Great Work he was called to. Prayer, Meditation, and the Sanctified uſe of Affliction, (Luther's Three Ingredients to make a Goſpel-Miniſter) few had a greater ſhare of. He was of an Excellent Spirit, of great Faithfulneſs and Courage, a perfect Hero in the Miniſterial Work; none of thoſe Rattle-Snakes that Hiſs and Sputter in Warm Sun ſhiny Weather, but durſt not peep out of their

their Holes in a Winter Seaſon. This worthy Champion, (for which his Praiſe is, and will be in the Gates of Sion) *bore a Glorious Teſtimony in the late horrid Perſecution; he ſtood Manfully to his Arms, when the Bulls of* Baſhan *encompaſſed him about, he never quitted the Field, nor flinch'd from his Poſts, notwithſtanding the Eminent Danger himſelf and Family were daily Expoſed to, but as one unconcern'd in any Terrene Events, he went on in his way, in his Work, and verily the Lord was with him, he Crowned his Labours with extraordinary Succeſs, and (as a Token of his ſpecial Favour) gave into his Boſom a moſt ſweet People to be a Nurſing-Father to, whoſe Unanimity among themſelves, and Fervency of Love to their endeared Paſtor, whatever others may, I am ſure I cannot match in the Sphere of my Acquaintance. But to paſs from the Workman to the Work----His Book will exactly ſhew him, ſuch an one as I have hinted. Read it but ſeriouſly over, and thou wilt be under no Temptation to think me a Flatterer, but think me as much too low, as the Queen of* Sheba *did the Relators of* Solomon's *Court. Thou wilt meet with no uncouth Phraſes of wanton Rhetorick. But here, Oh! Here thou wilt find the refined Language of* Canaan, *the Dialect of the New* Jeruſalem, *and ſuch a melodious Conſort of Divine Muſick, as (if the Lord ſet in with it) will warm thy Heart, refreſh thy Spirit, raviſh thy Soul, as the Spouſe was raviſhed with the Rays of Chriſt's Glory. I am,*

Thy Souls well wiſhing Friend,

C. N.

Chriſ-

Chriſtian Reader.

THE Author of theſe enſuing Sheets deſired my Peruſal thereof, that afterwards I would give my Judgment of the ſame to the World, the former of which I eaſily granted, and have Sheet by Sheet, as they were done, peruſed the ſame, and ſuppoſe that thou haſt them intire without Typographical Errors (ſo far as we obſerv'd they are very carefully corrected.) However, if ſome have eſcaped the Preſs, they muſt be (as is ordinary) imputed to the Printer, and not to the Author, or any of us who have Read the Original Copy thereof, (as I may ſay for my ſelf) with pleaſure and profit.

Touching the latter, ſcil. commending it to thee, I moſt declined, partly becauſe I eſteemed it needleſs, in regard that the matter thereof ſufficiently commends it ſelf; and partly becauſe I did not think my ſelf ſo fit (as ſome fitter might be) of doing ſuch a kind of Work. However, I think my ſelf bound in Juſtice to ſay ſomething hereof. I hope I may give this Account of the Author without any Temptation, that I eſteem'd him a good Chriſtian, and a Goſpel-Miniſter, one who endeavoured to keep a good Conſcience, walk'd cloſe with God in his Perſonal and Relative Duties in the worſt of Times, of a Catholick Spirit, loving all that have aliquid Chriſti in them, making Saintſhip the Ground of Church-Communion, and avoiding all factious Singularity, which beſide his Miniſterial Abilities, were the Grounds of my intimateſt Correſpondence with him

2. As

2. As for the Book of it-ſelf, thou wilt (Reader) if thou ſavoureſt the things that be of God, and not of Man, perceive an Evangelical Strain of Spirit throughout the whole. Ever ſince I knew him he was highly Evangelick, but I never thought him ſo much as this enſuing Tract ſhews him to be, the Matter whereof was Preached by him in ſundry Sermons after a great Fit of Sickneſs, when we have reaſon to think his Spirit was very warm. In ſum, the moſt Excellent Subject to Diſcourſe or Write of, is Jeſus Chriſt, ſaith a Modern Author of our own.

Auſtin *having Read* Cicero's *Works, commended them for their Eloquence, but he paſſed this Sentence upon them,* They are not ſweet, becauſe the Name of Jeſus is not in them. *Parallel with which is that of* Bernard, If thou writeſt, it doth not reliſh with me, unleſs I read Jeſus there; if thou diſputeſt or conferreſt, it doth not reliſh well with me, unleſs Jeſus ſound there. *This I can aſſure thee, Reader, to the beſt of my Remembrance, there is not a Page in this Book without the Name of Chriſt, either once or more, and not impertinently or unneceſſarily mentioned, at which I much wondred. Not that I am of the Opinion of ſome, as if Chriſt could not be Preached, if he was not mentioned in* totidem verbis; *but to be ſure when he is ſo much mentioned, not in a way of vain Tautologies, but every way according to the Revelation of him in his own Goſpel, as I do count he is in this Book, ſurely then we may ſay, Here is a Book that Treats of Chriſt. I ſhall not therefore any longer detain thee from the Book it ſelf, but commend It and Thee to the Bleſſing of God, who is ambitious of nothing elſe, but to be*

All in Chriſt, and nothing in Self,

THOMAS POWELL.

Chriſ-

Chriſtian Reader.

THE foregoing Epiſtle of my reſpected Friend hath given an Account of the Author and his Performances of this Undertaking, the Author himſelf declaring the Cauſes and Occaſions of the Publication thereof; that which remaineth to me is to commend the diligent Attendance on the Duty here exhorted unto, *of Living upon Chriſt by Faith*; and becauſe a fixed View of Chriſt, as he is revealed in the Scriptures, is an inſtituted Means whereby in and through him there is conveyed unto us Strength and Ability to live unto him as we ought, I ſhall therefore only ſhew the Reaſonableneſs and Neceſſity of Living to him; as it is an Argument that may induce us to live upon him, who is the Fountain in and through whom all Ability is conveyed unto us by the Grace of God, whereby we may comfortably walk with God, and live unto his Praiſe, and our own Peace. All I have to ſay on this Account therefore may be reduced to theſe Three Heads.

1. The Reaſonableneſs. And 2. The Neceſſity of Chriſtians living to Jeſus Chriſt. And 3. The grievous Neglect hereof in the Times wherein we live, endangering our Ruin unleſs we repent and reform.

Firſt, As to the firſt Obſervation, That it is moſt reaſonable to live unto Chriſt, this doth

 hereby

hereby appear, in that whatſoever it is that is meant by living to Chriſt, whatſoever is included and compriſed in it, or can be underſtood by it, the Lord Jeſus is every way worthy of it; it is all his due, and no more than our reaſonable Service; and this will further appear by an Induction of theſe Three Particular Properties, and moſt eminent Inſtances of this living to Chriſt. *Firſt*, As it is an Act of Divine Honour and Homage that is paid unto Chriſt by living to him; this he is worthy of as he is God. *Secondly*, As it is an Expreſſion of the greateſt Love to live to him; this he is worthy of, who died for us while we were Sinners. *Thirdly*, As it conſiſts in a Reſignation of our Selves to the Will and Diſpoſal of Chriſt, by living to him; this is moſt reaſonable alſo becauſe he hath redeemed us to himſelf; we are his, and not our own.

Firſt then, As it is an Act of Divine Honour and Homage that is paid unto Chriſt by living to him, to devote our ſelves to the Lord, he is worthy of the ſame, in whom the Fulneſs of the Godhead dwelleth bodily, *Col.* 2. 9. To make any Thing the Object of Divine Honour but God alone, is Idolatry: the higheſt Love, Fear, Reverence, Truſt and Obedience that our Natures are capable of performing, is the Homage that is peculiarly due unto God, as he is the Author of our Being; the Difference between the Reſpect we owe to God, and what we are allowed to ſhew unto Creatures, is ſtated in this Law, that requireth us to *Love the Lord our God with all our Heart, our Might and Strength*, Deut. 6. 5. And *our Neighbour as our Selves*, Mark 12. 30, 31. But the Glory and Homage which is peculiarly due unto God, he will not give unto another. *Iſa.* 42. 8. & 48. 11.

For

For what elſe do we, by performing Divine Honour to any, but own and acknowledge ſuch to be God? Unto whom we thereby aſcribe Divine Excellencies, with reſpect whereunto, we yield that peculiar Reverence which is due to God alone as ſuch.

And ſeeing he dwelleth in the Light which none can approach unto, 1 *Tim.* 6. 16. is infinite, inviſible and incomprehenſible in his Being, it hath pleaſed God to condeſcend to give forth ſuch a Repreſentation of himſelf, and ſuch evident diſcoveries of his Divine Excellencies, as might be a meet Object of Divine Honour, and worthy to receive the Homage due from Creatures unto their Creator. This was the *Shekinah*, or Divine Preſence of old, evidencing it ſelf by Divine Operations. Hence *Jacob* ſaith of it, *Gen.* 28. 16, 17. *Surely the Lord is in this Place and I knew it not, and he was afraid; and he ſaid, How dreadful is this Place! This is none other but the Houſe of God, and this is the Gate of Heaven.* The *Egyptians* ſaid of the Plague of Lice, *Exod.* 8. 19. That it was the Finger of God. This Divine Preſence in the burning Buſh obliged *Moſes* to pull off his Shoes, *Exod.* 3. 5. and *Joſhua* to the like Act of Reverence, *Joſh.* 5. 14, 15. Unto the Lord as Prince of the Lords Hoſt; unto this Glory of God, as diſcovering it ſelf at the Door of the Tabernacle in a Cloud, *Exod.* 33. 10. *The People bowed their Heads and Worſhipped.* This Divine Preſence of God dwelling between the Cherubims, and filling the Temple, 1 *Kings* 8. 10, 11, 12, 13, 27, 28, 29, 30. obliged *Iſrael* to Worſhip towards that Holy Place, there being diſcovered the *Tekmeria*, or evident Marks of the Divine Glory; and to pay the ſame Reſpect to any other Place, or to that Place now God is not there, is Idolatry, *Deut.*

16. 5, 6. & 12. 13, 14. 1 *Kings* 12. 28, 29, 30. Now proportionably unto that Degree and Meaſure of the Diſcovery which God is pleaſed to make of himſelf to his Church, as to the Obſcurity or Clearneſs of it, ſuch is the Glory or Defect of theſe Diſpenſations, 2 *Cor.* 3. 9, 10, 11, 14, 18. *Heb.* 1. 1. In this reſpect therefore it is that the Diſpenſation of the Goſpel is ſo far excelling the Glory of all former Times, in that by the Incarnation and Exhibition of Jeſus Chriſt God is manifeſt in the Fleſh, 1 *Tim.* 3. 16. is moſt clearly, fully and gloriouſly revealed in the Perſon of Chriſt. *No Man hath ſeen God at any Time, but the only begotten Son, that dwelleth in the Boſom of the Father, he hath declared him,* John 1. 18. *He was declared to be the Son of God with Power, by the Reſurrection from the Dead,* Rom. 1. 4. *God who at ſundry Times and in divers Manners ſpake unto our Fathers by the Prophets; hath in theſe laſt Days ſpoken unto us by his Son, whom he hath appointed Heir of all Things, by whom alſo he made the Worlds, who being the Brightneſs of his Glory, and the Character or expreſs Image of his Perſon, and upholding all Things by the Word of his Power; when he had by himſelf purged our Sins, ſat down on the Right Hand of the Majeſty on high,* Heb. 1. 1, 2, 3. *Who Thought it not Robbery to be equal with God,* Phil. 2. 6. *Seeing it pleaſed the Father that in him ſhould all Fulneſs dwell,* Col. 1. 19. *All the Treaſures of Wiſdom and Knowledge being hid in him,* Col. 2. 3. *And the Infinite, Eternal, Unchangeable Excellencies of God in his Counſel of Peace, his Love, Grace and Mercy to loſt Sinners, being revealed by him, and repreſented in him,* 1 John 3. 16. 1 John 4. 8, 9, 10. *By him is Glory brought to God in the higheſt, on Earth*

Peace,

Peace, and Good-will towards Men, Luke 2. 14. Hence it is that all Idolatry is now more inexcuſable than ever, Men being not now left to grope in the Dark, ſince Chriſt is come a Light into the World, *John* 3. 19. *John* 15. 22, 24. *Acts* 17. 30, 31.

So that we may conclude, as this living to him is an Act of Divine Honour, That he is worthy of it, and we may ſay, *Rev.* 1. 5. *Unto him that loved us, and waſhed us from our Sins in his own Blood, and hath made us Kings and Prieſts unto God and his Father, to him be Glory and Dominion for ever and ever,* Amen. And *Rev.* 5. 12. *Worthy is the Lamb that was ſlain, to receive Power, and Wiſdom, and Riches, and Strength, and Honour, and Glory, and Bleſſing.* John 5. 23. *That all Men ſhould honour the Son even as they honour the Father.*

Secondly, Another Reſpect, on the Account whereof this Living to Chriſt here preſſed appeareth reaſonable, is, as it is an Expreſſion of the greateſt Love and higheſt Eſteem of him to whom we live, and this he is moſt worthy of, being incomparably lovely in himſelf, and having loved us with an Infinite and Everlaſting Love; who hath died for us while we were Enemies and Sinners, and waſhed us from our Sins in his Blood. And,

Thirdly, As this living to Chriſt is a Reſignation of our ſelves unto the Diſpoſal of another: He is moſt worthy of it, who hath redeemed us with the Price of his precious Blood; therefore ought we to Honour him with our Lives, ſeeing we are not our own, but his purchaſed People. So that to live to Chriſt in the conſtant Performance of Divine Honour to him in the higheſt Expreſſions of the greateſt Love unto him, and in the fulleſt Reſig-

nation of our ſelves unto this Jeſus our dear Redeemer is entirely his due, and no more than our reaſonable Service.

Secondly, As it is in reaſon due to Chriſt, ſo it is moſt neceſſary for us. This being the Fruit God expects at our Hands for this great Coſt he hath been put unto for our Redemption from Wrath to come. 2 *Tit.* 14. *Chriſt gave himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a peculiar people, zealous of Good Works.* Rom. 14. 8, 9. *To this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living*, Therefore ſaith the Apoſtle, *None of us liveth to himſelf, but whether we live, we live to the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lords.* The like we have in the Text whereon the following Diſcourſe is raiſed, *Phil.* 1. 20. & 21. *His earneſt expectation and hope was, that Chriſt ſhould be magnified in his Body, whether it be by Life or by Death; for*, ſaith he, *to me to live is Chriſt, and to die is gain*; that is, ſaith *Piſcator* in *Loc. Vita mea eſt occupata in promovenda Gloria Chriſti*, my Life is employed in promoting the Glory of Chriſt. Indeed the *Syriack*, *Eraſmus*, *Beza*, and others render this 21ſt Verſe otherwiſe; yet all allow this matter to be thus ſtated in the Verſe before it; nay, the whole current of Scripture manifeſteth this to be the great Teſtimony of Gratitude for our Redemption that God expecteth at our Hands. 1 *Pet.* 2. 9. *But ye are a choſen Generation, a Royal Prieſthood, an holy Nation, a peculiar People, that ye ſhould ſhew forth the Praiſes of him who hath called you out of darkneſs into his marvellous Light.* Luke 1. 74, 75. *That being delivered*

out

at of the hands of our Enemies, we might ſerve him vithout fear in Holineſs and Righteouſneſs before him ll the days of our Life. This therefore being the reat thing that is required, it is that for which ve ſhall be called to a ſtrict account before the Tribunal and Judgment-Seat of Chriſt at laſt, and herefore is moſt neceſſary to be faithfully performed ow, that we may give up our Accounts with joy t that day.

Thirdly, But notwithſtanding this living to Chriſt is ſo manifeſtly his due, and ſo indiſpenſably neceſſary a Duty incumbent on us, yet it is moſt generally neglected by the moſt of thoſe very people who are called *Chriſtians*, as the open Profaneneſs hat hath overſpread the Nation, and the Covetouſneſs, Unfruitfulneſs, Formality and Decay of irſt Love to Chriſt in the generality of thoſe of the ſtricteſt Profeſſion of Religion in the Land, doth too apparently manifeſt: And to that degree hath all Fleſh corrupted its way amongſt us, that without a ſpeedy and general Repentance and Reformation we muſt expect a ſpeedy and general Deſolation to befall the Nation; for God is the ſame holy, ſin-avenging God that ever he was, when he deſtroyed the World with a Flood, *Sodom* and *Gomorrah* with Fire from Heaven, and is no Reſpecter of Perſons, but will cauſe Judgment to begin at his own Houſe, 1 *Pet.* 4. 17. *Am.* 3. 2. *Ezek.* 9. 6. and therefore deſtroyed *Shilo*, *Jeruſalem*, and the Churches of *Aſia*, &c. for their unfruitfulneſs, *Iſa.* 5. 5. *Heb.* 6. 8. *Luke* 13. 6. Their Covetouſneſs, *Iſa.* 57. 17. Their loſs of firſt Love, *Rev.* 2, 4, 5. And all theſe things are found among Profeſſors, and in the Sins of *Sodom*. What therefore can we expect but what our Lord told the *Jews*, *Luke* 13. 3. *That unleſs we repent*

repent we ſhall all likewiſe periſh; for none can deliver us out of God's Hand, which is ſtretched forth againſt us for our Sins; nor is it like to be turned back, but encreaſed, until we are reformed or deſtroyed, *Iſa.* 9. 10, 11, 12, 13, 14. The Lord tells *Iſrael* for their Stubbornneſs under his afflicting Hand, That he would go on and ſet the *Syrians* againſt him before, and the *Philiſtins* behind him, and that they ſhould devour *Iſrael* with open mouth: For all this, ſaith he, *his Anger is not turned away, but his hand is ſtretched out ſtill*; *for the people turneth not unto him that ſmiteth them, neither do they ſeek the Lord of Hoſts.* Ver. 14. *Therefore the Lord will cut off from* Iſrael *head and tail, branch and root in one day*, Lev. 26. 18. *And if ye will not yet for all this hearken unto me* (viz. when afflicted) *then will I puniſh you ſeven times more for your ſins.* The like is ſhewed by the Parable of the Pot, whoſe Scum goeth not out of it, *Ezek.* 24. *He that being often reproved hardneth his Neck, ſhall ſuddenly be deſtroyed, and that without remedy*, Prov. 29. 1. Thus was it with *Eli*'s Sons, 1 *Sam.* 2. 25. and with *Iſrael*, 2 *Chron.* 36. 16. and thus is it like to be with us unleſs we repent.

Now this fatal Neglect of living to Chriſt hath been occaſioned very much by thoſe Diverſions that have turned our minds from that fixed View of Chriſt which is neceſſary to enable us comfortably and ſtedfaſtly to live to him and walk before him, by being taken up in vain Jangling about the leſſer matters of Religion, or filled with the Cares and Pleaſures of this preſent evil World. Our beſt way therefore to live to Chriſt, is, to get our Minds ſteadily fixed on Chriſt; this will change our Hearts into the ſame Image, and enable us

to

to live unto his Praiſe, and our own Peace. *When it pleaſed God,* (ſaith the Apoſtle, *Gal.* 1. 15, 16, 17.) *to reveal his Son in me, I conferred not with Fleſh and Blood.* 2 Cor. 3. 18. *But we all with open face beholding as in a glaſs the Glory of the Lord, are changed into the ſame Image from Glory to Glory, even as by the Spirit of the Lord.* 1 John 3. 2. *Beloved, now are we the Sons of God, and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him:* (And how doth he know we ſhall be like him?) *Why,* ſaith he, *we ſhall ſee him as he is:* And if a clear view of Chriſt in Glory as he is, ſhall tranſlate us into Glory like unto him, then may an open view of him, tho' but as in a Glaſs by Faith, change us in a leſſer meaſure into the ſame Image in degrees of Grace here, which ſhall be perfected by the Beatificial Viſion of him into full Glory hereafter. Now it is the great and principal Work and Duty of all the Miniſters of the Goſpel to preach Chriſt Jeſus, to publiſh and teach the Glorious Excellency and Riches of the Love and Grace of God in Jeſus Chriſt, to the Converſion of Sinners, and Edification of the People of God; and this ought to be the great Concern of all that hear the Word, to hear Chriſt preached by ſuch Workmen as need not be aſhamed, that have Wiſdom, Skill and Knowledge rightly to divide the Word of God; (for who is ſufficient for theſe things?) To conclude, that the enſuing Diſcourſe, or the ſincere Endeavours of any that love the Lord Jeſus Chriſt may be ſucceſsful to induce others to live to him, and that by a conſtant fixed view of Chriſt, as he is revealed to us in the Goſpel, we may be made more like unto him, and more conformed to his Will in all things, is the Deſire of.

Thy Servant in the Service of our Lord Jeſus, J. W.

CHRIST

A

Christians Life.

Phil. 1. 21. *For me to live is Christ.*

THE Lord that *killeth and maketh alive*, that *bringeth down to the Grave*, and *bringeth up*, through his Goodneſs hath raiſed me up from a ſick Bed, and hath brought me once more among you to ſpeak in his Name: I have thought meet to offer to your Conſiderations what were my Meditations from this Portion of Scripture that I have named unto you.

Firſt, *What vain and empty things the Higheſt of our Enjoyments in this World are, unleſs Chriſt be enjoyed in them, and exalted by us above them.*

Secondly, *Conſider, all that we have done, or can do in our whole Life, we are undone without Chriſt:* When we come to lie upon a dying Bed, there

there is no Enumeration of Works or Duties will give Comfort or Satisfaction, if we do not ſavingly know Chriſt.

Thirdly, *To conſider what a poor thing Head-notions, Gifts, Parts, Knowledge, and all the Learning in the World is, without Chriſt.* If a Perſon die with his Head filled with the beſt of Notions, and be empty of the Treaſures of Grace and true Knowledge of Chriſt, what a poor miſerable Wretch will he appear to be in a dying Hour! Alas, how poor and low a thing is Health, Strength, Riches, Parts and Gifts, if we are ignorant of Chriſt?

Fourthly, *Conſider what a bleſſed Life they live that live in Chriſt, and upon Chriſt:* What a bleſſed Life it is to live to Chriſt! There is no Life like it: and that is a Believer's Life.

Fifthly, *Conſider,* and this hath been much my Meditation, *How terrible would the Thoughts of our Life paſt be when we come to die, ſince our beſt Actions have been mixt with Sin, were it not for this glorious Name, the Lord hath revealed to Sinners, the Lord our Righteouſneſs?* All the names of God would be aſtoniſhing to poor Sinners, were it not for this. To know the Lord, a righteous God, that would be a terrible Name; *Enter not into Judgment with thy Servant, O Lord:* but the Lord our Righteouſneſs! poor Sinners Righteouſneſs! this Righteouſneſs is made mine: This makes the Thought and Name of Chriſt ſweet to a poor Sinner.

Sixthly, *Conſider there is no dying comfortably, if we have not lived on Chriſt.* If we have not lived to glorify Chriſt, all things we have enjoyed will leave us wretched, poor and miſerable.

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Seventhly, *Conſider all our Reading, Praying, Ordinances, will be but like withered Leaves, if they are not kept green and flouriſhing in Chriſt our Life.*

Eighthly, *All the Affections of our Life, that are good, are all in, and from, and through Chriſt that glorious Vine, that bears the Branches, and cauſeth them to be fruitful.*

In the Verſe before the Text, you find the Apoſtle reſigning himſelf up wholly to Jeſus Chriſt: *According to my earneſt Expectation, and my Hope, that in nothing I ſhall be aſhamed; but that with all Boldneſs, as always, ſo now alſo, Chriſt ſhall be magnified in my Body, whether it be by Life or by Death.* Saith he, I have reſigned up myſelf, I am not afraid of Death, neither am I careful for this Life. Whatever God will do with me, ſo I may but glorify him. I am not careful about this Body, whether I live longer here, or whether I lay it down in the Duſt. *Paul* as it were ſtands a Tip-toe, (ſaith Mr. *Trap*) to ſee which Way he may glorify Chriſt. I am ready to die; it will be for my Profit; it will be beſt for me to go to Glory. I am ſure it is beſt for me to go Home to my dear Lord, there to ſit with him on the Throne, and receive the Crown of Immortal Life and Glory: *But for you it is beſt to continue here.*

Let his Name be exalted, and his Glory made more known to his Church, however he deal with me: *I am not careful in any Thing, neither am I aſhamed, but that with all Boldneſs, as always, ſo now alſo; Chriſt ſhall be magnified in my Body, whether it be by Life or by Death*; that is it I live for, that is it I die for. I would live, that I might glorify him; I would die that I may

enjoy his Glory: But which way his Glory n
be moſt exalted, that way have I reſign'd up r
ſelf to the Lord Jeſus to diſpoſe of me wh
Way he pleaſeth, ſo his Name may be magni
in Life or Death: I deſire nothing more than
exalting of Chriſt in all.

The Matter contained in the Words of
Text, is of as high Concernment, and of as gr
a Conſequence as the Soul of Man can be tal
up with; and indeed ſo great, that all Things
the World are but Trifles in compariſon to
What was the Sum of the *Apoſtle*'s Deſire and
fineſs of his Life, to ſerve and enjoy the L
Chriſt, ought to be the Buſineſs of every one t
will be everlaſtingly happy: This Life only
bring true Peace, Treaſures, Pleaſures, Wiſdo
Grace, Glory to the Immortal Soul of Man. W
ther we read the Words actively or paſſively of
receiving Life from Chriſt, or acting for Ch
in his Life; it plainly appears in either Sen
That Chriſt *is the Sum and Subſtance of a Chri*
an's Life. If the Apoſtle's Meaning was, Th
Chriſt was Life to him, or that he would live
Chriſt; in either Senſe *Chriſt is a Believer's Li*
Some do expound it efficiently, others objecti
ly; I think the Meaning of the Words may r
be miſplaced, if both be underſtood; for Chr
is that inexhauſtible Fountain and Treaſury
Grace that a Believer receives his Grace and H
lineſs from, to act for Chriſt: *We cannot move*
ward Chriſt but as we are moved by Chriſt;
muſt have our Life from Chriſt, before we can li
to Chriſt; he is the Fountain from whence t
Believer hath his Life; the Sun from whence
hath his Light and Glory; the full Treaſure

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Grace from whence a Believer receives a holy Heart and Life.

He that is the Image of the Inviſible God, renews them by his Grace in that Image; he purgeth Conſcience with his Blood to ſerve the living God the Lord Jeſus; being formed upon the Heart, the Deſires and Delights of the Heart are changed, the Bent and Byaſs of the Heart is carried after Chriſt: It is Chriſt muſt kindle the holy Fire upon the Altar of the Heart, before the Believer can act from a true Zeal for God.

So whether the Words be taken disjunctively from the Verſe before, *That he would magnify Chriſt, becauſe he had received his Life and Salvation from Chriſt:* He would magnify the efficient Cauſe of his Life, whom he was united to. Or whether conjunctively, *he would live to glorify Chriſt*, as he had reſolved in the Verſe before; in either Senſe this is plain, *The Apoſtle's Heart was wrapt up in Chriſt more than any Thing in this World.*

There are many precious Truths to be ſuck'd out of this bleſſed Portion of Scripture: But I ſhall only, through God's Aſſiſtance, draw from the Words this Point of Doctrine:

That a true Believer deſires not Life, nor the Things of Life, whatever they are, no further than he may glorify and enjoy Chriſt in them.

Or thus, *The Aims and End of a Believer in Life or Death is to glorify the Lord Jeſus Chriſt:* Or, *Chriſt is a Chriſtian's Life.*

I. By Way of Explication, wherein Chriſt is a Believer's Life; or how a Believer is thus wrapt up in Chriſt.

II. Shew the Reaſons why they are ſo.

III. Apply the whole.

There are four Things wherein a Perſon chiefly concerned as to Life.

Firſt, His Dependency upon his Life: Ask Man to do any Thing, yes, ſaith he, if I am ali or in health.

Secondly, In our natural Actions: If a M eat, drink, put on Cloaths, take Phyſick, Foo or any Thing, it is that he may live.

Thirdly, Take Life for the Comforts of Life A Man's Life is a Burthen to him, when his Cor forts are gone; a Believer's Life is a Burden him when he does not enjoy Chriſt.

Fourthly, For the Aim and End of Life: Pe ſons that are tractable and induſtrious deſire to li here, to be uſeful in their Places, they ſerve the Generation; ſo a Believer deſires to live for th End, to ſerve the Lord Jeſus, and to glorify h holy Name.

Firſt, To take the Dependance upon Lif *James* corrects the Manners of them that ſaid, *will go into the City, and buy and ſell*; they ſhou have ſaid, *If the Lord will, we ſhall live and this or that:* So a Believer living depending Chriſt, ſaith he, in myſelf I am a poor dead S ner; I am dead to myſelf and in myſelf; bu depend on Chriſt for Life, I depend on Chr for Wiſdom, for Righteouſneſs, for Sanctifica on, for renewed Strength, I live upon him for a For I am dead, I am dead to the Law, I ha no Action to meet the Law with, nor the La hath no Action againſt me, I am dead to Sin to the Life of it, and to its condemning Pow and to its Malignity and Guilt; and I am dead the World, I depend on Chriſt ſaith the Apoſt *that Chriſt might be all in all.* Alas! what c I do, all my Suits are ended in Law: It is L

we depend on for the Enjoyment of our Friends; Oh it is Chriſt for all, ſaith the Apoſtle, *ye are dead*, what then? *Your Life is hid with Chriſt in God, Coloſ.* iii. 3. Ye are dead, ye are crucified with Chriſt; dead to your own Righteouſneſs. An Unbeliever, whatever Good he doth, exalts himſelf and his own Righteouſneſs; but what Good a Believer doth, is to have *Chriſt*'s Righteouſneſs exalted; he ſaith, no more I but Chriſt; but one ignorant of Chriſt, ſets the Crown of all he doth upon his own Head; *I faſt, I pray, I give Tythes*, ſaith the Phariſee; but when a Soul knows Chriſt, no more I, ſaith he; *you are dead, but your Life is hid with Chriſt in God*; what then? *When Chriſt our Life ſhall appear, we ſhall alſo appear with him in Glory:* The Believer is wrapt up in Chriſt living, wrapt up in Chriſt dying; if it were poſſible, a Believer could be ſeparated from Chriſt, he would be loſt and undone for ever; what a poor ſinful naked Creature is he? No, ſaith the Apoſtle, *you are dead*, and where is my Life? Safe enough in Chriſt, my Life is hid with God in Chriſt: When ſhall my Life appear? Why, *when Chriſt who is our Life ſhall appear, we ſhall alſo appear with him in Glory.* The Saint lives upon Chriſt; when he dies, he dies in Chriſt, when raiſed up, is raiſed up by Chriſt; clothed with Chriſt's Righteouſneſs, *when Chriſt who is our Life ſhall appear*, &c. A Saint cannot be ſeparated from Chriſt, but ſhall appear with and in Chriſt; all the Formaliſts, Legaliſts and Moraliſts in the World ſhall appear at the Great Day, but it is without Chriſt; you know a Man cannot ſpeak, act, nor do any thing when his Life is gone: So ſaith the Apoſtle, *As you are dead to the Law, dead to Sin, and dead to the*

World, ſo you are dead to your own Righteouſneſs, *when Chriſt who is our Life ſhall appear, we ſhall appear with him in Glory*; you ſhall not go one Step further than Chriſt goes, you are Members of his Body: My Friends, there is a great Difference between a Man hearing and praying, and knowing Chriſt only by reading; and a Saint living upon Chriſt in every Duty, in every Affliction, living upon him in Life, living upon him in Death, ſaith our Bleſſed Lord, *John* vi. 9. *Your Fathers eat Manna in the Wilderneſs, and are dead*; they depended on the Manna for Life; *but he that eats this Bread ſhall live for ever*, (as if he had ſaid) you that depend on any Thing below me ſhall die: When Perſons live on any thing below Chriſt, they have dead Souls living, and damned Souls dying: *If any depend on me as the living and immortal Food of their Souls, they ſhall live for ever; your Fathers eat Manna and are dead:* Ordinances periſh with us, Duties periſh with us, and all below Chriſt will periſh; the Believers All is to have Chriſt in them, Jeſus Chriſt the Bread of Life, that came down from Heaven: *I am the living Bread, that came down from Heaven, if any eat of this Bread he ſhall live for ever*; and this Bread the Spirit of the Lord in the Word reveals to the Soul, and the believing Soul lives by it for ever; it is the Spirit of Chriſt that reveals and applies to the believing Soul the Righteouſneſs, Grace and Blood of Chriſt, to juſtify and cleanſe them from all Unrighteouſneſs, and make known to them, *that their Name is written in the Book of Life*; the Knowledge of which doth draw forth a Believer's Heart to depend upon Chriſt for daily Strength to exerciſe Grace in every Condition. Saith the Apoſtle

Apoſtle, *Phil.* iv. 12. *I can do all Things*; *Paul*, you are a brave Man indeed, what can you do? *I can do all Things, I know how to want, and how to unbound*; you hear me ſpeak, what I can do; pray don't miſtake me, I depend on Chriſt for it; *I can do all Things through Chriſt that ſtrengthned me.* The Believer lives through Chriſt: You may ſee a natural Man praying, a natural Man hearing or performing a Duty; but this Man depends on his own Strength and on Duty; and you may ſee a Believer in Duty, and it may be the natural Man hath greater Parts and finer Expreſſions than the Believer; but the Believer lives on Chriſt for all, and the other on himſelf: Saith the Believer, *I can do all Things through Chriſt that ſtrengthens me*; he would have Chriſt in all, he would have Chriſt foremoſt in all; ſo that a Believer is girt with the Strength of Chriſt: Perſons may preach, others may hear, pray, diſcourſe; we may have fine Matter, curious Divinity wrapt up; but if Jeſus Chriſt is not preached to poor Souls and depended upon, it is all nothing; what can this poor Creature do when he comes to die, and look Death in the Face, that ſtrong Champion, that King of Terrors? He cannot ſee him but in great Horror and Fear. A formal Chriſtian, that ſtrives to ſpeak fine Words, have fine Expreſſions, learn ſomething by rote; they can diſpute of Religion, therefore think they are brave Chriſtians; but comes a Temptation or a Trial on them, they know not how to go thro' the Battle; but take a real Chriſtian that is meaner in Expreſſions, that lives on Chriſt, and is girt about with the Strength of Chriſt, how does he go thro' the Battle? 1 *Sam.* xvii. What Armour was there put on to go out againſt that mighty

Champion? That which girt him with Strength was the glorious Name of the Lord; the Men of *Iſrael*, though Men of War, were afraid; but comes *David* without Armour, and he would encounter him; *Verſe* 45. *Then ſaid* David *to the* Philiſtine, *Thou comeſt to me with a Sword, and with a Spear and with a Shield; but I come to thee in the Name of the Lord of Hoſts: David* had made the Lord his Strength, he was girt about with the Strength of the Almighty Lord; the Name of Jehovah was the Breaſt Plate he put on; but the Men of *Iſrael* that were great Warriors, were afraid to meet this Champion: So Perſons that have been great Diſputers, great Diſcourſers, Perſons that have been great in Knowledge in the Letter, ſhall be afraid to meet Death that great Champion; when a weak Believer that hath made Chriſt his Life, ſhall go through the Battle with Courage; ſo I ſay, a Believer depends on Chriſt for Life, for the Life of Grace, for the Life of Righteouſneſs, being girt about with Strength of the Lord.

Secondly, Take Life for the Actions of Life: While a Man lives, he acts; when a Man is dead, he cannot act, ſaith the Apoſtle, firſt negatively, and then affirmatively, *None lives to himſelf, none dies to himſelf*; and then affirmatively, *living or dying we are the Lord's*, Rom. xiv. 8. So if we ask a natural Man, why, do we as a natural Man, why do you eat, drink, put on Cloaths and Work? That I may live: And if we ask a Chriſtian, why do you pray, hear, wait on God in Ordinance? O that I may live on Chriſt, enjoy Chriſt: *You ſee me*, (ſaith *Paul*) live, as you think, but you are miſtaken, *I do not live of myſelf, it is Chriſt that lives in me, and the Life I live*

live is by the Faith of the Son of God, Gal. ii. 20. *I am crucified with Chriſt, nevertheleſs I live*; I am dead, yet I live; I am dead to the World, yet I live in Chriſt; I am a dead condemned Sinner by the Sentence of the Law, yet I live in the Righteouſneſs of Chriſt; I am dead to my own Righteouſneſs, to my own Works, but I am alive in Chriſt; *I am crucified with Chriſt, nevertheleſs I live; yet not I, but Chriſt liveth in me*; though I am dead to Sin, I am alive to Chriſt; though I am a dead Sinner, I am a living Saint; I am pardoned in Chriſt, beloved in Chriſt, made alive through Grace in Chriſt, clothed with the Righteouſneſs of Chriſt; therefore I live though dead, as if a Man ſhould ſay, I am a Man ſentenced, yet I am a Man abſolv'd, I am a Man dead in the Eye of the World, yet I am a Man acquitted, here is my Pardon; ſo ſaith a Believer, the Law condemns me, the Law judges me, but I am alive in Chriſt, pardoned in Chriſt; now Law thou haſt nothing to ſay to me.

Well but *Paul*, do you live? You have got your Pardon, will you live now to yourſelf? Nay, ſaith he, do not miſtake me, though you hear me ſay, *I live, yet not I live, but Chriſt liveth in me*; I do not ſay, I am pardoned and abſolved to live to myſelf; no, my Life is none of mine; though you ſee me a living Saint, yet I have my Root in Chriſt; *it is not I, but Chriſt lives in me*: When I was a Phariſee it was I, then I prayed, I repented, I humbled myſelf, I did this or that, I lived zealouſly to the Law; but now it is no more I, though I do the Action of a Man, as before, I ſpake as the Phariſee, I did ſo and ſo in myſelf; but now it is changed,

now it is in Chriſt all; before it was in my own Righteouſneſs, now Chriſt's Righteouſneſs; before it was my Duty, but now it is Chriſt; Chriſt liveth in me, Chriſt reigns in me, Chriſt is all in all; therefore not I, but Chriſt; therefore look not on me; do you hear me pray, preach, do any Action, *it is no more I, but Chriſt in me, and the Life I now live is by Faith in the Son of God.* If a natural Man eats, drinks, put on Clothes, it is that he may live; but all that I do, is that I may enjoy Chriſt: Some poor Creatures think when they have done ſome Duties, they have done enough to juſtify them; but if they have not Chriſt their Life, they will appear in as bad a State as the prophaneſt Wretches on Earth: But I put on Chriſt to be my Wiſdom, Righteouſneſs, Sanctification, in all my Duties I am putting on Chriſt. It is a hard Matter to turn Perſons from Prophaneneſs; but when they are turned from Prophaneneſs, and reſt upon their Reformation, it is an harder Matter to turn them to Chriſt: Now all the Actions of a Believer are ſtill that Chriſt may be his Life, acting in Chriſt and for Chriſt.

Thirdly, Take Life for the Comforts of Life: What is Man's Life to him, if his Comfort have taken their Leave of him? So it is with a Believer, ſaith he, if I cannot enjoy Chriſt, I have no Comfort in praying or hearing, I have no Comfort, but as I meet with Chriſt: What are Sabbaths or Ordinances? Though I uſe them, I cannot rejoyce in them, 'till I meet with Chriſt; he is my Comfort, when he ſhines on my Soul, then all goes well with me: *He is the Health of my Countenance*, ſaith *David*, *Pſal.* xliii. 5. How do Saints return mourning and ſorrowing, and what

what a ſorrowful Story will they tell us, if they have not met with Chriſt in an Ordinance? A formal Profeſſor, he is content, if he hath been at an Ordinance, whether he meets with Chriſt or no: But come to a Believer, ask him, how doth it go with you? Saith he, I have waited on God (and I bleſs God that he hath brought me to wait on him) but I have not met with God; and he ſorrows and mourns with the Spouſe, *I called, but he gave me no Anſwer, I could not hear one comfortable Word from him*, Cant. iii. *I went to the Watchmen, but I could not find him.* Oh what ſorrowful Stories will Believers tell, if they do not meet with Chriſt! If I could meet with him then ſhould I rejoyce; though you may ſee me perform Duties, what is this, if I do not meet with Chriſt, and have him ſhining upon my Soul? Thus take Life for the Comforts of Life; and the Believer hath no Comfort when Chriſt withdraws; when they come from an Ordinance where they have met with Chriſt, they will come leaping like an Hart; Oh I met with him whom my Soul deſired! and that is to make Chriſt our Life, to depend on Chriſt, and in the Actions of all our Duties draw Life from Chriſt, and then our Souls have no Comfort in Ordinances without Chriſt: So, therefore, the Spouſe invites Chriſt very friendly; for ſhe knew, that if ſhe had not Enjoyment of him ſhe ſhould have no Comfort; ſhe invites him in *Cant.* vii. 11, 12. *Come my Beloved, let us go forth into the Fields, let us lodge in the Villages; let us get up early to the Vineyard; let us ſee if the Vine flouriſh, whether the tender Grape appear, and the Pomgranates bud forth; there will I give thee my Loves. Oh come*, ſaith ſhe, *my Beloved, let us go forth;*

if

if I go without thee, I ſhall have no Comfort in my Walk: Lord Jeſus, ſaith a Believer, come in this Ordinance, come in this Duty, reveal thy Grace and Righteouſneſs; without that I have no Comfort: *Come, my Beloved, let us get up early to the Vineyards, let us ſee if the Vine flouriſh*: I am ſure if I have not thy Preſence, I ſhall have a dead and dark Time, a diſmal Walk of it: Come Lord Jeſus in the Revelation of thy Grace in my Heart, then will my Soul thrive in Grace; then ſhall I receive Comfort.

If I have but the Buddings of Grace; if I have thy Preſence, I ſhall make a good Conſtruction of it; if I have but a little Grace and Chriſt's Preſence? I can rejoyce in a little Grace: A little Grace when Chriſt appears, is more to a Believer, than a ſtrong Faith when Chriſt withdraws: The Spouſe would not bring Diſcomfort to herſelf; *Come let us ſee if the Vine flouriſh, whether the tender Grapes appear*; if there be but the leaſt Grace in my Soul, what will you do? *There will I give thee my Loves*, there will I give thee my Delights, there will I embrace thee with open Heart, with warm Affections; there will I give thee my Praiſes, there will I exalt thy Name: *Come let us ſee whether the tender Grapes appear and the Pomegranates bud forth*; ſee how my Soul thrives, let me take Comfort though there be but the leaſt budding forth of Grace; though I have but a Dram of Grace, let me have thy Preſence; there will I give thee my Loves: Firſt, My Soul ſhall have Heart-joy, and be full of Delight. Secondly, Then will I give thee the Glory of thy Grace. Thirdly, There will my Soul be endeared to thee: When thou art preſent the very Buddings of Grace will be ſweet: The ſtrongeſt

Believer

Believer cannot take Comfort in his Graces 'till Chriſt appear in the Manifeſtation of his Love to the Soul.

Fourthly, Take Life for the End of Life. The End I live for, pray for, hear for, is, that I may enjoy Chriſt. My Friends, pray look to the End of your Actions, and ſee that your Aim and Deſire in all, is to glorify and enjoy the Lord Jeſus; for it is but a few Days, and you will come to your laſt Day; a little Time, and you will have Time no more; a few Minutes before you will draw your laſt Breath; a few Sabbaths, and you have no more; and whatever you have done, if you have not made Chriſt your Life, you are undone for ever. That is an excellent Queſtion the Lord Chriſt puts to the Multitude, *Mat.* xi. 7. ſaith our Bleſſed Lord concerning *John*, *What went ye out into the Wilderneſs to ſee, a Reed ſhaken with the Wind? John* that had preach'd of the coming and appearing of Chriſt, there was abundance of People flock'd about him to hear him, as if they would all have been his Converts: But alas, they did not know him, nor wherefore they went after him. Many poor Sinners ſeem to be taken with the Miniſters, and Ways of God for a Time, but they do not know why nor wherefore; as if the Lord Jeſus ſhould ſay, if you are only taken with his Preaching as a Man, and only the Words of his Mouth, you will but ſee a *Reed ſhaken with the Wind*: If a Perſon goes to hear the beſt Man upon Earth preach, a Man of the greateſt Fame and Name, and goes barely for his Learning or Eloquence, or to hear ſome new Thing, alas, you ſee but a *Reed ſhaken with the Wind*, a poor mortal Man, a poor earthen Veſſel; the beſt of Miniſters

and

and Chriſtians when under Temptations, are but *Reeds ſhaken with the Wind*; but if you come out to hear Chriſt preach, to enjoy Chriſt, to meet with Chriſt, and can ſay, I come to hear Chriſt crucified and preached, Chriſt's Righteouſneſs revealed, then indeed this is the Aim and End of a Believer: But ſaith Chriſt, *What came you out for?* We may ſay to many Profeſſors, What came you out for? Notwithſtanding the Means you have had, the Mercies you have enjoyed, you are in the old Way that you were in; how blind and ignorant are moſt of the Doctrine of Faith in Chriſt, of that Doctrine that alone will ſave them, of that Righteouſneſs that will ſave them in the Day of Battle? Some are taken with one Thing, ſome with another; ſome to get Notions in the Head to maintain Diſputes: But few come to enjoy Chriſt, and meet with him; but what went you out for, O Believer, to enjoy Chriſt? And if Chriſt is not your Aim and End in every Duty and Sermon, what a ſad Diſappointment will you meet with at laſt! Will you not do that in ſpiritual Action, as in a civil Action? You eat, you drink, *that you may live*, ſaith Chriſt, *Mat.* vi. 25. *Take no thought for your Life, what you ſhall eat, or what you ſhall drink, nor yet for your Body what you ſhall put on; is not Life more than Meat, and the Body than Raiment?* So I ſay, is not Chriſt more than Life? Is not Jeſus Chriſt more than all the Things that appertain to Life? So ſaith a Believer, I do all that I may get Chriſt. So much for thoſe four Things in the Explication concerning Life.

The next is, the Reaſon why a Believer deſires to enjoy Chriſt.

Firſt,

Firſt, Becauſe of that Union there is between Chriſt and every Believer. As there is an Union between a Man and himſelf, ſo is there a Union between Chriſt and a Believer: You are dead, and your Life is hid with Chriſt in God; not I live, but Chriſt lives in me: I am not on my own Bottom; I am not a Man living of myſelf, they that are joined to the Lord are one Spirit: Chriſt is made my own, he is made to me Wiſdom, Righteouſneſs, Sanctification and Redemption: Chriſt and I am one; I am a Member of his myſtical Body, ſo that wherever I live, I live in Chriſt, and Chriſt in me, and I live to Chriſt. A Believer is the very Image of Chriſt's Goodneſs, the very Impreſſion of Chriſt's *Mercy*, the Pledges of Chriſt's Love: Saith a Believer, I ſee Chriſt's Conqueſt is my Conqueſt, his Life is my Life, his Righteouſneſs is my Righteouſneſs, his Victory my Victory. I ſee him dead for me, riſen for me, at God's Right-Hand for me, appearing in Glory for me, raiſing me up at the laſt Day, *John* vi. 44. *No Man can come to me, except the Father which hath ſent me draw him; and I will raiſe him up at the laſt Day.* There is ſuch an Union between the Duſt of a Believer in the Grave, and Chriſt, that he will raiſe him up in a cloſe and near Union, his Body like Chriſt's glorious Body: Saith Chriſt, though a Believer dies, there ſhall none of his Glory be loſt; the Grave is a perfumed Bed, to take a ſweet Nap, 'till Chriſt calls in the glorious Morning of the Reſurrection, then he will raiſe up every Crumb of his Duſt, there ſhall none of him be loſt; for there is ſuch an Union between Chriſt and a Believer, that a Believer may meet Death and not fear: Death is but a Meſſenger of Peace

Peace to you, though he is the King of Terrors to moſt of the World; he comes with an Angel's Face to the Believer, tells you ſweet News; tells you, you muſt go to your Beds of Duſt, where you ſhall reſt in Peace for a Time, and then be raiſed up to Glory; as we do our Children, wrap them up in their Swadling Cloaths for the Night, and dreſs them fine in the Morning: Death might ſay, Come, you are only to go to your Bed of Duſt, and in the Morning when you awake, the Bridegroom will come and attire you; here you are deſiring and longing after Chriſt; you would have more of God, more Enjoyment of Chriſt, more Comfort in your Spirit: Well, you ſhall have it in the other World. It is true, Chriſt will raiſe up the Wicked to judge and condemn them. Union with Chriſt cauſes the Soul to cry out, *O for me to live is Chriſt:* O let me live to thy Glory Lord: O let not a Moment of my Life be without the Enjoyment of thee! What is the Preaching of the Word, why are the Ambaſſadors ſent forth, what are a Multitude of Mercies, if I do not enjoy Chriſt? O that I may magnify Chriſt, glorify Chriſt, ſaith a Believer, that is it I preſs after more than any Thing I here enjoy.

Secondly, A Believer's Deſire is, that he may live to enjoy Chriſt, becauſe of the bleſſed Supplies he hath from Chriſt; ſaith the Prodigal, *In my Father's Houſe there is Bread enough*; O ſaith the Soul, my Grace and Peace, and Comfort, and Righteouſneſs, and Joy, is all from Chriſt, Saith the Pſalmiſt, *He led me in the Paths of Righteouſneſs, and cauſed me to lie down in green Paſtures:* O ſaith the Believer, It is from Chriſt alone that I have Supplies of Grace,

of

'eace, of Strength: Saith *Auſtin*, I wiſh I ſeen three Things, *That I had ſeen* Rome *s Glory*; That I had ſeen *Chriſt converſing Men*; and that I had ſeen *Paul, and heard preach*: But ſaith another Father, *I deſire to the King in his Beauty, the Lord Jeſus Chriſt is Kingdom of Glory*. Many have ſpoke of , yet never received Grace from him; but to e Supplies from Chriſt, to be watered from ı, that a Believer deſires.

hirdly, A Believer's Deſire is to live to Chriſt, ıuſe all Means and Mercies are all too low for eliever without Chriſt: Ah, ſaith the poor l, What is the Ordinance but a dry Well, if ıve not Chriſt! What is my Life, my Friends, Comforts, without Chriſt? It was asked one, re lay her Jewels, my Jewels are in my Huſd and his Conqueſts. Another, where lie r Ornaments? My Ornaments are my two s. But ask a Believer, where are your Jew? My Jewels are in Chriſt Jeſus the Pearl Price: Ask another Believer, where are r Ornaments? O it is in Chriſt, I put on iſt, I wear Chriſt, I enjoy Chriſt, Chriſt ny Ornament: Ask another, where is your aſure? In the unſearchable Riches of Chriſt, *eſians* iii. 8. *Unto me who am leſs than leaſt of all Saints, is this Grace given, that ould preach among the Gentiles the unſearch- Riches of Chriſt*; there is Believer's Riches: w the World is too low a Region for a Be- er to live in, were it not that he enjoys Chriſt it; Meat and Drink, and Honours, are too for a Believer to live on; but to enjoy Chriſt ll, is that which he aims at.

I hope

I hope that I may ſay, that it is your earn
Deſire to enjoy Chriſt; and that any Thing bel
this, would have been too low an End for yc
in your earneſt Deſires for me to be reſtored
you; and to have me among you once more:
ſee me in the Fleſh only, was too low an Er
but your End I hope was that you might er
Chriſt: That I might be ſpared to preach
vation in Chriſt to you, what your Souls had
merly taſted of: The Lord wip'd away y
Tears, and took away your ſorrowful Spirits
that you may meet with Jeſus Chriſt whom y
Souls long for, and long to hear from! O
he that is the Life of Saints, may come v
quickening Life to your Souls, that you
know your Aim and End was, that you m
enjoy Chriſt: The Lord hath heard your C
and the Lord grant your Weeping and Sor
may be turned into Joy while you live,
that we may meet together before the Thr
where you ſhall have your Tears wiped
way.

Fourthly, The fourth Reaſon is, the ende
Love of Jeſus Chriſt conſtrains a Believer to
ſire nothing in this Life, but what they may
joy Chriſt in: O ſaith a Believer, Lord let
die in thy Embraces, rather than to live v
the hiding of thy Face; I had rather die in
Arms, than to live with thy Arms claſped aga
me: *The Love of Chriſt conſtrains me*, as 2
v. 14. Friends, have you taſted of the Lov
Chriſt, and can you deſire any Thing that
do not enjoy Chriſt in? What a poor Hea
nothing is all in the World without Chriſt
Saint will tell you if you ask him, that he n
lived a Day while he lived without Chriſt;

the Love of Chriſt is ſhed Abroad in his Heart, for the *Love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead:* Saith the Apoſtle, *The Love of Chriſt conſtrains me; why, if one died for all, then were all dead in Sin; what ſhall we do then, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again?* When a Soul by Faith ſees a dying Chriſt, methinks he ſhould ſay, *The Love of Chriſt conſtrains me:* He lived in Love, and taught Love, he died in Love, and ſits at God's Right-Hand, in the Infiniteneſs of his Love, to intercede for his redeemed ones. Saith the Apoſtle, *The Love of Chriſt conſtrains me.* If we aks ſome, Why do you long after the Enjoyments of Chriſt? O ſays the Soul, the Love of Chriſt! The Love of a bleeding dying Chriſt conſtrains me? How lovely are his Embraces? He hath called me, loved me, waſhed me a dead Sinner, a wretched Sinner: O the *Love of Chriſt conſtrains me;* I am in a ſtrait, I would not ask for Life, if I might not enjoy Chriſt, not Chriſt only as he was King of the *Jews,* as he converſed here on Earth, but a crucified bleeding Chriſt. *Paul* goes through the World as a Man minding nothing: *I don't know any Man after the Fleſh, nor I do not regard what Man ſaith: No, nor I do not know Chriſt as he came of the Stock of the* Jews; *but I know Chriſt as my Redeemer, and that he died for me.* He goes thro' the World as a Man that had loſt a rich Pearl, he goes looking for that Pearl, ſo that he minds nothing elſe: But if I could find this Pearl, it is the *Love of Chriſt, it conſtrains me* to live to him: I go through the World taking notice of nothing elſe, *Gal.* ii. 20.

I am

I am crucified with Chriſt, nevertheleſs I live, not I, but Chriſt liveth in me; and the Life wh I now live in the Fleſh, I live by the Faith of Son of God, who loved me, and gave himſelf me; who loved me a wretched Sinner, who l ed me an undone Sinner, who loved me a c demn'd Sinner, who loved me a dead Sinner. the Love of Chriſt conſtrains me, that if I l let me live in him, let me live to him; O l can I live without him! *O ſtay me with Flagg comfort me with Apples, for I am ſick of L Cant.* ii. 5. The Love of Chriſt conſtrain Believer; it is not the Law; it is not bec elſe I ſhall be damned without him; no, nc I do Duties, enjoy Sabbaths, it is all nothin me without Chriſt.

Fifthly, A Believer fears nothing more than Withdrawings of Chriſt; of all the Tidings News that can be brought to him, nothing he fear ſo much as Chriſt's withdrawing him; he fears leaſt this Sun ſhould withd that he ſhould ſee a dark Day; though C will never be gone totally, yet he fears the hi of his Face.

Sixthly, A Believer hath a new Principl Principle of Grace, the Kingdom of He within him, that he cannot live without Ch the new Creature, the new Principle, is C poſſeſſing the Heart, and when Chriſt poſ the Heart, it puts all Things at Arm's length Chriſt may be enjoyed, *Gal.* i. 16. *I confe not with Fleſh and Blood*, when God reveale Son, then I was off of my old Principle: I not confer with Fleſh and Blood, with fle Principles: I was not only off from my own Ri ouſneſs, my own Works, my own Prayers

Duties, but I come to live upon Chriſt. I come to have a new Life within, a new Glory revealed to my Soul; I come to live upon Chriſt, to drive a new Trade for Heaven. When once the Lord revealed Chriſt to me, I conferred not with Fleſh and Blood: Now conferring with Fleſh and Blood is the Ruin of many Souls. Firſt, Take conferring with Fleſh and Blood for the World, and all the Enjoyments of it, how many turn their Backs on Chriſt, and ruin their Souls for the Love of the World? Secondly, Take Fleſh and Blood for all the Performances and Duties that Perſons can do, when Perſons take this for their Righteouſneſs, how do they ſplit their Souls on it? When *Paul* was a *Phariſee*, he thought his own Duties would ſave him, but when Chriſt was revealed to him, then ſaith he, *I count all but Dung and Droſs that I may win Chriſt*; one that was righteous, a praying *Paul*, one that had enough to carry him to Heaven as he thought; alas, ſaith he, all this was but Fleſh and Blood when I came to know Chriſt.

Thirdly, Take Believers with what they have to oppoſe them, take Believers under their doubting, then they will conſider what they have of their own to help them to Heaven; but ſaith *Paul, I conferred not with Fleſh and Blood.*

The Seventh Reaſon, The Believer by Faith hath found Chriſt the Pearl of Price, he hath found enough to live upon: The Merchant goes ſeeking goodly Pearls, but when he hath found the Pearl of great Price, he ſells all to buy that Pearl, *Mat.* xiii. 46. *Who when he had found one Pearl of great Price, he went and ſold all that he had and bought it.* He was ſeeking godly Pearls:

There

There are many good Things that Perſons ſeek, but not *the good*; I confeſs they are good Pearls. Praying is a good Duty, hearing is a good Duty, the Lord's Supper and Baptiſm are good Duties, and they are the Believer's Priviledge and are not to be omitted. But Chriſt is the precious Pearl, the Pearl of great Price: There is not one of theſe Pearls will open the Kingdom of Heaven, or give you Acceſs to the Throne of Grace, or crown you with everlaſting Glory. The fooliſh Virgins had theſe goodly Pearls, but not the Pearl of great Price; they went along with the wiſe Virgins, they were called Virgins, they were without Spot, but when the Bridegroom came, they wanted the Pearl of Price, when Chriſt came, they cried, *Give us of your Oil*; if they had but one Dram of Grace, they had entered in with the Bridegroom, but we ſee they were ſhut out. Many go thro' the Field of the Goſpel, and take up many goodly Pearls; Praying, Hearing and Faſting are goodly Pearls, but when the Soul comes to find Chriſt, to know him, he ſells all for that Pearl of price: Sell them, how? Does he part with his Duties? No, no; does he neglect praying, hearing and other Duties and Ordinances? No, but he ſells them, as if a Man ſhould bind up all his goodly Pearls together, and give them all for one Pearl of great price. So a Man ſells all his Duties and Performances, as that which doth nothing in Point of Juſtification, but all for to glorify that Jeſus Chriſt, that precious Pearl of Price. He ſells his Sins and his Righteouſneſs too; many think if they part with their Sins, they have found the Pearl of Price; it is a good Thing to turn from Sin, but truly there muſt be another Turn; you muſt

nuſt turn from your own Righteouſneſs too, as
› reſting on it, and truſting to it. Many are
oubled for theſe goodly Pearls, and ſay, O if
could but pray as ſome can, I ſhould have a great
eal of Comfort; if I could mourn as I ſee ſome
o, I ſhould be encourag'd to come to God, in
Hope he would pardon me; theſe are goodly
Pearls, but there is a Pearl muſt brighten all
heſe; the Blood of Chriſt muſt waſh away the
Filth of theſe Tears, and the Guilt of your Du-
ies, and make you clean, or you are undone for
ver; for theſe Pearls, though they go through
the World, they will not go in *Emanuel*'s Land,
not one Drop of your own Righteouſneſs in Hea-
ven. *Phil.* iii. 8, 9. *Yea doubtleſs, and I count all Things but loſs, for the Excellency of the Knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the Loſs of all Things, and do count them but Dung that I may win Chriſt, and be found in him, not having mine own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith.* And be found in him, all that is done by a Believer on Earth, is to bring forth Fruit to God as a meet Inheritor of the Kingdom of Heaven; as one made holy and blameleſs, and ſanctified to bring forth Fruit to this glorious Chriſt. But is this Fruit once to be mentioned in the Kingdom of Glory, as the Cauſe of our being glorified? It is not there, Lord I have prayed, or I have been at the Houſe of God, or I have faſted; no, if that had been, might not the foolſh Virgins have entred into Heaven as well as he Wiſe? But it is to have this Name on us, he Lord our Righteouſneſs; it is what Chriſt ath done, you being found in him, what he

hath

hath performed, what he is, that Believers ſhal be, as being Members joined to their Head Well, have you found this Pearl of great Price though there be not ſuch great Enlargements ſuch great Gifts? And do your Souls wrap up yourſelves in this Righteouſneſs of Chriſt? And do you lay hold on him to be Wiſdom and Righteouſneſs, and Sanctification and Redemption to you? Hath God brought you off from your own Bottom? Do you no longer ſtand on your own Legs? Do you truſt to nothing that you can do? What if you could pray as an Angel, *the Heavens are unclean in his Sight, and the Angels he charges with Folly*, Though praying, praiſing, hearing, reading, are Duties, yet when the Soul finds not Chriſt in them, they are broken Ciſterns; but when thy Soul hath Chriſt, there is Faith and Love and Delight in the Soul, rejoicing in God, admiring the Wonders of his Love. Alas, to think that outward Duties make up a Chriſtian's Happineſs, then how often would a Believer's Comforts fail him? For how often are we at a Loſs here, and non-pluſt here? but here is the Joy of the Soul, I have found the Pearl of price: As for my own Duties and Performances, theſe good Pearls, though I have them, and rejoice in them in Chriſt, yet I will not plead to be juſtified by them; I will not ſo much as ſay, when I have been performing the beſt Duty, Lord remember me for my Prayer Sake: But I deſire to be found in Chriſt, ſo the Lord Jeſus hath bought all, purchaſed all And ſo now the Lord is my Righteouſneſs, my care is to be found in him: Now I have a rich Pearl, though I have poor Duties and Prayers indeed they are good and uſeful, and glorious

in their Places, but I have found one Pearl worth all, one Chriſt worth all, and this Pearl I live on for all, and live on in all: Now ſaith the Believer, I have enough, I have got a Chriſt, and I will live upon him, I will live to him, and I will rejoyce in him; now I deſire to enjoy nothing here below, if I don't enjoy him; for firſt, Chriſt is a rare Pearl, who with thee can compare? Who in the Heavens or among the Sons of the Mighty can compare with Chriſt? Among all the Angels in Heaven, who can be compared to Chriſt? Take all their Praiſes and Triumphs, and all the Services of thoſe glorious Spirits; are they to be compared to Chriſt? Then how low and mean are our beſt Services? I am ſure, if the Service of the Angels cannot compare with Chriſt, much leſs can ours: Will you come at laſt and meaſure with God? Will you meaſure God's Juſtice and your poor Duties? There is not, the moſt righteous Man living on Earth, but it will be ſaid, *Thou art weighed in the Ballance, and art found wanting*; but to the Man that knows Chriſt, Chriſt is weighed for him, and Chriſt is full and perfect Weight: Juſtice hath good Satisfaction; therefore well did *Paul* to caſt off all: Saith he, *I deſire to be found in him*; he is a rare Pearl; well may a Believer caſt off all, and deſire to be found in Chriſt. *Pſal.* lxxxix. *6. Who in the Heavens can be compared unto the Lord? Who among the Sons of the Mighty can be likened unto the Lord?* O what ſtriving is here for Kingdoms and Crowns; but put all the Kingdoms in the World, and if there were ten Thouſand Worlds more, one Chriſt is more worth, than ten Thouſand Times ten Thouſand Worlds. But Soul, if thou art but poor in

the World, haſt but little here, yet if thou haſt a Chriſt, thou art rich enough; then well may a Believer ſay, O let it to me, to live be Chriſt; let me enjoy no good Means or Mercies but in Chriſt, becauſe he is a rare Pearl: To ſee a Soul in Chriſt, what a rare Portion, a rare Mercy is beſtowed on that Soul? We may ſee a Multitude hearing, praying, ſeeking goodly Pearls; but it is rare to ſee a Soul that hath found this Pearl of great Price, ſelling all for Chriſt, caſting away all as Dung and Droſs for Chriſt; ſelling all, that is, not as if a Man that knew Chriſt were to run out of Houſe and Home, but ſo to live upon Chriſt, as to trample on the World; ſo to uſe his Bleſſing in the World, as that he may have his Heart ready to leave them whenever he is called to it; and to ſell his Righteouſneſs, that is, not to truſt to it. Do not miſtake me, to think the Knowledge of Chriſt makes you leſs in Duty; it makes you more in Love, more in Delight, and more in Praiſes and Prayer: For, ſaith the Soul, though I have prayed, or heard or been at the bleſſed Supper, which of all theſe may be compared with Chriſt? Therefore I will ſell all for this goodly Pearl, that I may have this Pearl of Price. When you come to die and leave this World, if you have this Pearl of great Price, you go boldly to the Throne of the Father: O whatever other goodly Pearls you have, you are loſt for ever, if you have not this Pearl of Price. A Believer performs Duties as they are commanded of God, and as the Way wherein God meets his People; but to his Acceptance he hath his Eye upon Chriſt alone; for the beſt of Duties are but Dung and Droſs to compare with this precious Pearl. When Satan comes with his

Temptations, and tells the Believer, what a
or unworthy Creature he is; the Believer that
th his Eye upon Chriſt for Acceptance, he may
ldly anſwer Satan, though I am poor and un-
rthy, he through whom I accepted, is pre-
ous and dearly beloved of God the Father,
o is well pleaſed with him and in him.

Secondly, Chriſt is a rich Pearl; therefore you
ay well live upon him, you may well ſay, *for*
e to live is Chriſt; if you know Chriſt aright,
ur Hearts, Words and Lives cry out, *for me to*
e is Chriſt; Perſons for want of knowing
riſt, remain poor and blind and miſerable, and
ked; *Col.* i. 19. *For it pleaſed the Father that*
him ſhould all Fulneſs dwell: All Fulneſs of
e Godhead, all Fulneſs of Grace, Peace, Glo-
dwells in Chriſt; when you have Chriſt, you
ve enough to live on, for you have a rich Pearl.
he rich Man is covetous for more Riches; the Be-
ver is covetous for more of Chriſt; he would
joy nothing, but he would enjoy Chriſt in it,
hriſt above it. O Soul, here is enough to en-
ch you! It is for want of knowing Chriſt, that
or *Sinners* ſtand off from Chriſt: For firſt, tho'
inners are very poor, they are very
roud. Secondly, Though they
e very poor, they are very ig-
orant. Firſt tho' Sinners are very
or, they are very proud; they would fain be do-
g ſomething rather than come to Chriſt; they
ould fain be trading for goodly Pearls: As if
Man that was adry, ſhould be going through
Field, where there was much Water, that was
re and clean; and the Man ſhould ſay, I ſhall
rty my Cloaths to come at it, and in the clear
ater my Face will be ſeen, and therefore I will

Mr. Sedgwick's *Fountain opened.*

rather drink of ſome muddy dirty Water, that I may not ſee my Face: So it is with poor Sinners, they would fain drink the Kennel-Water of their own Duties; for they are afraid to come to Chriſt for fear of ſeeing their own Faces, for fear of ſeeing themſelves undone and miſerable; and therefore the Soul cries out, will God look on me? Will ſo righteous a God entertain me? If I were better, if I could but get my Heart to break, and could have my Heart inlarged, I would come to Chriſt; but ſhall I a filthy Sinner think to have Grace and Righteouſneſs? Thus poor Sinners would be trading with their own Coin and when their own Duties; they are very unwilling, that all their own Duties ſhould be caſt down; but ſaith *Paul*, *That I counted to be gain, I found loſs for the Excellency of the Knowledge of Chriſt.* O let me be found in Chriſt, now let me put off my own Rags; now let me live on nothing of my own, but on Chriſt; *Rom.* x. 3. *For they being ignorant of God's Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves unto the Righteouſneſs of God.* And in *Rom.* ix. They were prone to their own Righteouſneſs and would not come to Chriſt for Righteouſneſs; in *ver.* 31. 32. *But* Iſrael *which followed after the Law of Righteouſneſs, hath not attained to the Law of Righteouſneſs, wherefore? Becauſe they ſought it not by Faith, but as it were by the Works of the Law, for they ſtumbling at that Stumbling-Stone* They ſtumbled, they could not lay down all their own Works, all their own Righteouſneſs. In Point of Juſtification, they ſtumbled at the Righteouſneſs of Faith; they would be juſtified by

by the Deeds of the Law, which juſtified no Man, but condemns every Man. All Sinners are proud and poor; they would not be beholding to Chriſt for all. They would apprehend ſome worthineſs in themſelves to be accepted of God. Secondly, Sinners are very poor and very ignorant; they think to get out of Debt ſome other way than by Chriſt, or by the help of Chriſt; they are like a poor Man that is in debt, he trades and thinks to get out of debt; but the Buſineſs is ſo carried, that he runs further in debt; ſo one comes to him, and tells him, you do not get at all out of debt by your trading, pray conſider how poor you are, and reſt no longer on your own trading to bring you out of debt; but if you will come along with me, I will bring you to one, will pay all your Debts for you. The glorious Goſpel that reveals the Lord Jeſus Chriſt, calls Sinners to accept of him, as poor, miſerable, undone Sinners, who are deeply indebted to God, acquaints them that Jeſus Chriſt hath paid a full Price for them to let them free. *John* viii. 36. *The Son ſhall make you free, then ſhall you be free indeed.* Yet poor Sinners, they think they have ſomething to trade with; they think if they could but pray more, or remember Sermons more, they ſhould get out of God's Debt, but they take a wrong courſe, for all that they can do, they do but run further into debt; by all you can do, you will never get out of debt, if you have not a Righteouſneſs in Chriſt, you will never be accepted of God; you muſt lay down all your own, and as a poor Sinner lay hold on Chriſt; as the Merchant-Man ſells all the goodly Pearls to buy this Pearl of Price. Well might *Paul* ſay, *I live, yet not I, but Chriſt liveth in me*; I live

upon him, to him, I live in him, I was ſo poor I could never get out of debt by all that I could do; therefore I deſire to be found in Chriſt alone. Many are complaining, they cannot do this or that, as if they would get out of debt by their own Works; but now Chriſt is rich enough to make up all your Loſſes: When a Man hath one to repair and make up all his Loſſes, he may well depend on him. *Rom* v. from the 15*th ver.* to the End. *But not as the Offence, ſo alſo is the free Gift. For if through the Offence of one, many be dead; much more by the Grace of God, and the Gift by Grace, which is by one Man, Jeſus Chriſt, hath abounded unto many. And not as it was by one that ſinned, ſo is the Gift; for the Judgment was by one to condemnation; but the free Gift is of many Offences unto Juſtification. For if one Man's Offence, Death reigned by one; much more they which receive abundance of Grace, and of the Gift of Righteouſneſs, ſhall reign in Life by one, Jeſus Chriſt. Therefore as by the Offence of one, Judgment came upon all Men to condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon all Men unto Juſtification of Life. For as by one Man's Diſobedience many were made Sinners; ſo by the Obedience of one, ſhall many be made Righteous. Moreover the Law entered, that the Offence might abound but where Sin abounded, Grace did much more abound: That as Sin hath reigned unto Death, even ſo might Grace reign through Righteouſneſs unto Eternal Life, by Jeſus Chriſt our Lord.* Here you ſee, whatever the Offence of Unrighteouſneſs and Sin and Condemnation is, there is Life and Righteouſneſs by Jeſus Chriſt to make up the Breach. All that lay hold on Chriſt, ſhall have Righteouſneſ

ouſneſs and Life by him: For as Sin and Death reigned in *Adam*, ſo Life and Righteouſneſs reigns in Chriſt, and is imputed to the Sinner by him; ſo that Chriſt is rich enough to make up all Loſſes. Alas! It is not in ourſelves to do this. In the firſt *Adam* there is Death and Condemnation, and Unrighteouſneſs, and Guilt and Wrath; here now muſt be one to ſatisfy, here muſt be one to bring in Righteouſneſs, and Life, and Grace, and that more than Sin; but where is that Man that his Righteouſneſs and Grace abounds more than Sin? Man cannot do this himſelf, he muſt have one that hath an All-ſufficient Righteouſneſs and infinite Grace, that may preſent him to the Father to be accepted, that the Grace of God, the Gift of Life and Righteouſneſs may overcome and wrap up the poor Sinner wholly in it, that he may be without Spot or Wrinkle. If it be ſo, that in Chriſt you ſhall have all your Loſſes made up and repaired, ſhould you not live on Chriſt for all you want? Are you ſinful? Chriſt is righteous; are you dead in Sin? Chriſt hath brought Life and Immortality to light; have you ſinned to a great height? Chriſt's Merit is above all your Sin; where Sin hath abounded, Grace doth much more abound; where Sin hath abounded, there is a ſuperabounding Grace, ſuperabounding Righteouſneſs, and ſuperabounding Life. *Adam* receiv'd the Promiſe of the Woman's Seed before he had done any Work or Sacrifice, to the End that God's Truth might ſtand faſt, namely that we are juſtified before God altogether without Works, and do obtain Forgiveneſs of Sins merely by Grace; who ſo were able to believe this well and ſtedfaſtly, the ſame were a Doctor above all the Doctors in the World, ſaid, *Luther* again,

All Hereticks have failed in this Point, that they do not rightly underſtand nor know the Articles of Juſtification; how we are juſtified before God: for if that were loſt, then manifold Errors of Neceſſity would enſue. O then, how rich is Chriſt! How rich in Merit to pay God all that is due to him from the Sinner! O ſaith one, I am a great Sinner; ſaith another, I have great Imperfections in my Duties; I am ſo carnal, ſo dead, ſo wandering, ſo indifferent; I am afraid to come to God, I am ſo ſinful: Why, poor Soul, here is a Chriſt for you to live upon; here is Righteouſneſs for Sin, Life for Death, Pardon for Condemnation: Then go to Chriſt, lay hold of him by Faith as given of God to you, and then you will ſay with *Paul*, *For me to live is Chriſt.*

Secondly, As Chriſt is rich enough to repair all your Loſſes; ſo you are inrich'd with all the Treaſure of Chriſt, 1 *Cor.* iii. *ult. For all is yours, and ye are Chriſt's, and Chriſt is God's.* As if he ſhould ſay, have you a Chriſt with God? Is your Chriſt God's Son, and is he Heir of all Things? Then all is yours? *Paul* and *Apollos* and *Cephas* are all yours; all the Miniſters of Chriſt are ſent for the Good of the redeemed ones, all that are Chriſt's: Then the Saint may ſay, Is all mine? Is Life mine? Yes, Life is yours; for while you live, you ſhall live a ſanctified Life: Well, but is Death mine? Many are afraid to die; Yes, Death is yours; Death is made your Friend; Death is conquered in Chriſt; and when Death comes, you need not be afraid to entertain your Lord's Meſſenger, that he ſends to fetch you Home to his Glory: Death is ſent to fetch you out of your Houſes of Clay to meet your Redeemer,

Redeemer, and ſit on the Throne with him, and to enjoy your Lord in Glory. Saith the Believer. But how comes all this to be mine? Why, *you are Chriſt's, and Chriſt is God's:* All Things are yours, the Crowns above, the Thrones above, the Saints above, the Angels above, Fulneſs of Joy above, Rivers of Pleaſure above; and how comes all this to be yours in Chriſt: Becauſe Chriſt is God's, and God hath poſſeſſed him with all Things; and made him Heir of all Things; therefore he enriches his Members with all Things: Then well may a Saint deſire neither Life, nor any Thing in Life any further than he enjoys Chriſt.

Thirdly, As Chriſt repairs all your Loſſes, and as you are enrich'd with the Treaſures of Chriſt, ſo he enriches your Souls alſo: As you have Riches above, and Riches below, ſo he enriches you within. When a Soul knows Chriſt, what a glorious Knowledge of the Things above comes into the Soul? He enriches your poor, dark, beggarly Underſtandings; for while a Man is ignorant of Chriſt, what poor, low Things does he ſtudy and ſeek after; but when a Soul comes to have Chriſt revealed to him, then the Soul comes to aſpire and enquire after God and Chriſt, and the Things above; he enlightens the Underſtanding, that before did lead on the Affections to graſp after a little vain Pleaſures and Honours, and Profits in this World, and now cauſes the Soul to purſue after higher Things; then he enriches the Will, *I will make them a willing People in the Day of my Power*, Pſal. cx. 3. It is a glorious Thing, to have the Will ſubdued, the Will renewed; to have a perverſe, ſtubborn Will, now to ſerve in the Beauties of Holineſs.

Secondly, He enriches the Affections with Joy and Peace, and Delight: O what a Glory is it, to have the Affections raiſed up! The Heart ſet on Things above, on Jeſus Chriſt! The Soul is ſeeking after Glory, the Heart is ſeeking after Heavenly Things. When Jeſus Chriſt comes, he enriches all the Affections of the Soul; *The King's Daughter is all glorious within*; Chriſt is ſo rich a Pearl, ſuch Riches in him, that he ſets open Doors to all that come; whoever come ſhall find Welcome; there is enough in him, for the *Sinner* to live upon, while he lives here and to all Eternity.

Thirdly, Chriſt is an Heart-chearing Pearl: O ſaith the Soul, could I but have Chriſt for mine, enjoy Chriſt, how would my Heart rejoyce? Now when Chriſt ſhines with a Glimpſe of his Righteouſneſs into the Soul; O ſaith the Soul, that I could enjoy more of this Chriſt, more of his Grace, of his Love! Saith the Spouſe, *He brought me into the Banqueting-Houſe, and his Banner over me was Love*, Cant. ii. 4. Banner of Love, O what a chearful Feaſt I have now I think all the Afflictions and Temptations have in the World can never caſt me down, the Heart is cheared: What, is Chriſt mine? What is God mine? Is Grace mine? And Righteouſneſs mine? And Glory mine? This is an Heart chearing Pearl; O it is ſuch a Pearl, drink it in all your Potions, and bring Chriſt in every Duty Then a Soul may take comfort and reaſon thus with himſelf; though I am dead in Duty, Chriſt lives; though I am ſinful, Chriſt is righteous though my Corruption abound, Chriſt's Grace doth much more abound: Take Chriſt in every Portion, and in all Duties, let Chriſt be there

ſtill

: *I have ſet the Lord always before me*, (ſaith
id) ſo ſhould you ſet Chriſt always before
and when Satan or Conſcience accuſes, ſet
ſt before you as your perfect Righteouſneſs.
h the Pſalmiſt, *Pſalm* xvi. 8. *I have ſet the*
l always before me; becauſe he is at my
t-Hand, I ſhall not be moved. verſe 9. *There-*
my Heart is glad, and my Glory rejoiceth, my
alſo ſhall reſt in Hope. verſe 10. *For thou*
not leave my Soul in Hell, neither wilt thou
r thy holy one to ſee Corruption. If Chriſt
l be raiſed up to Glory, then I will live in
: of being raiſed up to Glory with him: The
niſt ſpeaks prophetically of Chriſt: *Neither*
thou ſuffer thy Holy one to ſee Corruption.
r ſaith the Believer, if Chriſt conquers Death,
Hell, and did not ſee Corruption, I may well
ce, for I ſet the Lord always before me,
whatever he enjoys I ſhall have a glorious
e in.

urthly, He is an Everlaſting Pearl: Many
rich Pearls live on them, and ſpend them;
live on Chriſt as long as you will, you will
r waſte Chriſt's Stock: All the Sinners, that
came to the Gate of Mercy, and have been
lied with Mercy, ever ſince the Drawbridge
lercy hath been let down, never diminiſh'd
ffened Chriſt's Mercy: No, he is an Ever-
ng Pearl; for he that believes in Chriſt ſhall
: Everlaſting Life: *God ſo loved the World,*
he gave his only begotten Son to die, that who-
r believed in him ſhould not periſh but have
aſting Life, John iii. 16. There you ſee is
arl that will laſt you for ever; when Friends
you, and the World fail you, he will not fail
you.

you. *For he that believes ſhall never periſh, but have Everlaſting Life.*

Fifthly, He is a moſt glorious Pearl: If ever you would live a glorious Life, live on Chriſt, who is the Brightneſs of his Father's Glory; *We ſee his Glory as the Glory of the only begotten Son of God, full of Grace and Truth.* He is a glorious Pearl, therefore ſee to it; in all you enjoy, let Chriſt be the prime principal Thing, to be the all in all, and more than all in every Thing you enjoy.

The eighth Reaſon: A Believer deſires not Life, nor any thing in Life, any further than he enjoys Chriſt; for he knows that Chriſt is better than Life, *Pſal.* lxiii. *O God thou art my God; early will I ſeek thee, my Soul thirſteth for thee, my Fleſh longeth for thee, in a dry and thirſty Land where no Water is; to ſee thy Power and thy Glory, as I have ſeen thee in the Sanctuary. Becauſe thy loving Kindneſs is better than Life, my Lips ſhall praiſe thee: Thus will I bleſs thee while I live, I will lift up my Hands in thy Name.* Thou ſhalt be the Object of my Worſhip, thee alone will I truſt in, thee alone will I reſt on, *becauſe thy loving Kindneſs is better than Life*; thy Grace and Mercy, and Love in Chriſt is better than Life: God is very gracious to give us our Lives; he did not owe us one Moment of Time. When we came into the World, he might immediately have ſent us to our Graves. Firſt, God's Love in giving of Chriſt is better than Life: How gracious is God to preſerve us hitherto? But what an Act of Grace to give Chriſt; when poor Sinners lay weltring in their Blood, for the Love of God, to pity them, and look on them, and beſtow Chriſt upon them.

Secondly,

Secondly, Chriſt is better than Life, becauſe of the Wonder of God's Love; the Love of God in giving Chriſt is more wonderful admirable than Life itſelf. This is a Wonder of *Mercy*; but the Wonder of God's Love in giving Chriſt, that is a greater Wonder. O the heighth! O the depth! O the length and the breadth of the Love of God, in giving Jeſus Chriſt! O the Riches of his Grace! *His Love is paſt finding out*: In giving Jeſus Chriſt there's height of Love, depth of Love, length of Love, breadth of Love; it is higher than Heaven: Though our Sins have reached to Heaven, yet Chriſt's Love is higher than our Sins; it is deeper than Hell; Hell ſhall never prevail; all the Plots of Hell ſhall never prevail againſt a Believer: Then as to the breadth of it; ſpread our Thoughts as far as we can, we can never reach the Love of Chriſt to poor Sinners, it paſſeth Knowledge. Then as to the length of it; it is longer than Time, for it is everlaſting.

Thirdly, It is better than Life, if we conſider the Bounties of it: How bountiful is God to give us Means and Mercies in our Life? But Jeſus Chriſt is better than all, better than Silver or Gold, or all Things that can be deſired; who with him can compare?

Fourthly, He is better than Life, in regard of the Delights of Life; though we may enjoy all Comforts and Mercies of this Life, if we have not Peace with God, what good will they do us? *A wounded Spirit who can bear? Who can ſtand againſt a Sin-revenging God?* Then is not Chriſt better than Life?

Next, Chriſt is better than Life, if we conſider that the Believer will never be ſeparated from

from Chriſt: But as for our Life, though we live a while, e're long we muſt lay down our Lives, we muſt all e're long away to the Houſe appointed for all living. But now as for Jeſus Chriſt, where there is Union with him, and the Soul lives to him and upon him, there is neither Life nor Death, *Things preſent, nor things to come, ſhall ſeparate a Believer from Chriſt.* Rom. viii. 30, *Neither height nor depth, nor any Thing ſhall be able to ſeparate him from Chriſt.*

Ninthly, A Believer is well acquainted what it is to be without Chriſt, and know what it is to have Chriſt: *For me to live is Chriſt*, (as if he ſhould ſay) I knew what it was once to live without him, to truſt to my own Works to live on any thing without him, I knew once what it was to be without Faith, and without God, and without true Hope, and without true Joy, and without true Conſolation; now I know what a wonderful Change there is in me, and what a wonderful Difference there is between my living in Chriſt, and my living without Chriſt; befor if I had any hope, it was falſe; if I had an Comfort it was periſhing: But now my hop are built on another Foundation, and all my Con forts ſpring from another Fountain. Oh I wou not live one Day without Chriſt, I would r have one *Mercy* or *Duty* without him! While lived without Chriſt, it was all loſt Time, I l ed on Vanity and Folly; now I have many weeping Eye, and ſighing Heart, for thoſe Thi I once took delight in. O my Vanities! my Days! O that I knew Chriſt no ſooner! O I got not Acquaintance with him before!

Firſt, The Believer will tell you, all the] of his Life before he knew Chriſt, were ſpe

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Folly and Vanity. O the Time that is run out in Vanity! O let me not live in any Comfort or Enjoyment where I do not enjoy Chriſt! O, ſaith the Soul, the Difference that is between the Joy I have in Chriſt, and the fooliſh mad Pleaſures I enjoyed when I lived out of Chriſt! Now Lord, let me not live but to glorify thee; Lord, I would be with thee, and glorify thee in all; let Chriſt be all in all to me: What weeping Eyes and wounded Hearts will Sinners have that live without Chriſt, when once they come to know Chriſt, that they lived ſo long without him! O how ready are poor Sinners to think we do them much wrong in wooing them to come to Chriſt, and accept of him! But poor Sinner, when thou comeſt to know Chriſt, thou wilt then with a weeping Eye and Heart cry out, *O let me not live, but to Chriſt.* A Believer will ſay, It is high Time for me to awake, and to be ſerious and earneſt in ſeeking Jeſus Chriſt: Many are turned from vain Sinners to fooliſh Profeſſors; but take a true honeſt-hearted Believer, and ask him, what would you have? *O that I may enjoy Chriſt*, ſaith he. What would you have in every Duty? What would you have in Ordinances? O let me have Chriſt or elſe they will be poor empty Wells without Water, Clouds without Rain to my Soul!

Secondly, He will tell you it was not only vain and fooliſh, but altogether unprofitable. Saith the Apoſtle, *What I counted gain, I found Loſs: What will it profit a Man to gain the whole World and loſe his own Soul? Mat.* xvi. 26. Saith the Apoſtle, *What I counted Gain, I found Loſs.* Alas! What Profit ſhall I have of my Education and Learning? I thought once I was as happy as another, and a little Duty would make me happy for

for ever; but I ſee without Chriſt I am undone for ever; I thought if I gave God ſomething of his due, if I did ſome Duties, and was ſomething beyond the vain World, I ſhould be happy? but I ſee nothing will do, or can profit me without Chriſt; for without I live in Chriſt, I cannot enjoy Chriſt, I cannot enjoy Grace in Chriſt, Righteouſneſs in Chriſt, Faith in Chriſt.

Thirdly, I ſee all my Duties are poor worthleſs Things out of Chriſt; I thought to have prayed my Way to Heaven, but I ſee all my Duties are Droſs and Dung, let me not meet one of them without Chriſt: I had loſt my Prayers and my Soul, had not I been ſhip'd in Chriſt, had I not had Chriſt to be my all, and in all; I ſee all would have been unprofitable if I had not had Chriſt; Prayers, Sabbaths, hearing: What is all my hearing, if I have not Chriſt? So alſo the Supper of the Lord, and other Duties, what would they be to me without Chriſt? They would be as *whited Sepulchers, which within are full of dead Men's Bones and all Uncleanneſs*, *Mat.* xxiii. 27. O how miſerable was I before I knew Chriſt, and lived to Chriſt! Nay, ſaith a Believer, I cannot tell you how wretched I was; but I can tell you three Things, Firſt, I had been unprofitable, I had never brought forth Fruit to God. Secondly, Uncomfortable in Life and Death, and unto all Eternity. Thirdly, I had been wretched and miſerable. O then, *Come to me, I will tell you what God hath done for my Soul*, *Pſal.* lxvi. 16.

Tenthly. A Believer deſires neither *Means* nor *Mercies*, nor Comforts, but what he may enjoy Chriſt in; becauſe a Believer hath experienced how ſweet the Life of a Believer is. *O taſte and*

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ee that the Lord is good, Pſal. xxxiv. 8, 9. O aſte and ſee how precious Chriſt is! How rich in *Mercy*! How wonderful in Love! *O taſte and ſee hat the Lord is good; bleſſed is the Man that ruſteth in him. O fear the Lord, ye his Saints; or there is no want to them that fear him.* I vill tell you what Chriſt hath done for me; *I ryed unto the Lord and he heard me*, I have experienced it; *O taſte and ſee that the Lord is good, bleſſed is the Man that truſteth in him*, that liveth upon him. So in 1 *Pet.* ii. 2, 3. *As new born Babes deſire the ſincere Milk of the Word that you may grow thereby. If ſo be that ye have taſted that the Lord is gracious.* O ſaith the Soul, I deſire I may live upon Chriſt, upon the Promiſes of Chriſt, upon the Love of Chriſt: What, if you have taſted that the Lord is gracious? Then let Chriſt be one at my Table, one in my Prayers, one in every Ordinance, one wherever I am: What have I taſted? That the Lord is gracious, that is the beſt Sauce to my Meat, the beſt Comfort to my Soul; O I have taſted! What have you taſted? That the Lord is gracious, I experience; I know what he is, he is the chief of ten thouſand, I cannot live without him, I cannot enjoy any *Mercy* or any Comfort without him. Saith the Soul, What is this Friend? This is not Chriſt; and what is this Ordinance? This is not Chriſt: What can I take Comfort in, if I have not Chriſt? The *Saints* can experience, how precious Chriſt is; to them that believe, he is precious, *Mary* came to the *Sepulchre*, there was the Place where the Lord lay, there were the Grave-Cloths, the *Sepulchre*, but her Lord was gone; where have you laid my Lord? There *Mary* ſtands weeping, I cannot live without Chriſt:

Chriſt: So a Soul comes to an Ordinance, Here is the Tomb! Here is the Grave-Cloths! but where have they laid my Lord? What Comfort is this or that? What is a Sabbath? What is a Sermon? What is a Sacrament? What are *Means* and *Mercies* without Chriſt? Where have you laid my Lord? Why, do you know him? Yes, ſaith the Soul, he is the Chief of ten thouſand, I heard him ſpeak to me, my Siſter, my Spouſe; and I have felt the ſounding of my Bowels toward him, he hath moved my Heart, and I cannot be ſatisfied without him: I am ſick unto Death, if I do not enjoy Chriſt: Thus the Soul experiences what Chriſt is, he is the Chief of ten Thouſand: Why, he hath done more than ten thouſand Worlds could have done? What is he, I have taſted that he is gracious; I have experienced the Bowels of his Mercies, the Wonders of his Grace; therefore ſaith the Pſalmiſt, *Pſal.* cxvi. *I believed, therefore have I ſpoken.* Verſe 5. *Gracious is the Lord, and righteous; yea, our God is merciful.* 6. *The Lord preſerveth the Simple; I was brought low and he helped me.* Saith the poor Soul, I was as low as the Gates of Hell, I was as one without hope till *Chriſt* raiſed me up; *Chriſt* was my Helper; God laid help on one that was mighty, what then? Now will I live upon this God; *Return unto thy reſt, O my Soul; for the Lord hath dealt bountifully with thee. For thou haſt delivered my Soul from Death, mine Eyes from Tears, and my Feet from falling.* Thou haſt deliver'd my Soul from Eternal Death, mine Eyes from Tears of Sorrow, which I had, while they ſaid, *Where is my God?* My Feet from falling into Sin, *I will walk before the Lord in the Land of the living*; I will live upon the Lord,

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to the Lord in the Land of the Living. *I believed, therefore have I ſpoken*; what I ſet forth of the Wonders of the Lord, that have I experienced. And ſaith the Apoſtle, 1 *John* i. 3. *Theſe Things write we unto you, that ye alſo may have Fellowſhip with us, and truly our Fellowſhip is with the Father and with the Son Jeſus Chriſt*; and we would have you live as we do, live on Chriſt as we do. O ſaith the Believer, that all Perſons did but know *Chriſt*, and live upon *Chriſt*: *We write unto you, that ye alſo may have Fellowſhip with us*; for truly our Ends and Aims are that you may live as noble Lives as we do; *and truly our Fellowſhip is with the Father and with his Son Jeſus Chriſt*: It is God in *Chriſt* that we live upon and have Communion with: O the Soul that experiences what it is to live on Chriſt, deſires in all Things to enjoy Chriſt. The Spouſe would not ſtep a Foot without him. *Come my Beloved, let us go forth into the Fields; let us lodge in the Villages; let us get up early to the Vineyards, let us ſee if the Vine flouriſh.* Ah you that have experience of Chriſt! Methinks it ſhould be your Voice always on your Beds, and in your walking, *Come let us go, come my Beloved, and wake with me, come and watch over me; Come my Beloved, let us go forth into the Field; let us lodge in the Villages*; the Spouſe knows the Sweetneſs of his Company, the Excellency of his Preſence, the Glory of his Holineſs. Without Chriſt, what would a Sermon or a Sabbath be? What though I could lay up Silver like Duſt; if I could heap up Gold like Pebble Stones, if I could gain all the Riches of the World, what is it all without Chriſt? But the Believer knows what it is to enjoy Chriſt, and to live in Chriſt,

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and therefore cries, O let him be with me I do, in all my Undertakings. Lord, my waiteth and watches for thee. *Pſalm* cx *My Soul watches for thee more than they watch for the Morning.* As a Man that Sorrow all Night, he longs for the break Day. Saith the Pſalmiſt, *My Soul doth for the Lord*, I am not an out-ſide Profeſſ Soul is engaged in the Work. I wait ſc Lord more than they that watch for the ing. What ſtirs up the good Man to this eſt longing for God? Oh, he had the Expe of the ſweet Comforts he had found in Co nion with the Lord! That Soul muſt nee dead and careleſs in ſeeking the Lord, tha periences not what it is to enjoy the Lord i ties and Ordinances, O that it might pleaſ to convince all you that hear me this Day have been formal, careleſs Profeſſors! Ha ever had a Taſte of Chriſt, you could not b tent to go on ſo cold and careleſs as moſt do in your Profeſſion.

The eleventh Reaſon or Ground is this, liever knows it to be a glorious Life: W changed from Glory to Glory into the ſa mage. Now the Believer knows it to be a rious Life, becauſe he hath received, and do pect great Things from Chriſt, Saith the S will live upon Chriſt, for I have received Things from Chriſt.

Firſt, I have received the Pardon of my from him; I was under the Wrath of Go now I have *Redemption through his Bloo Forgiveneſs of Sins, according to the Riches Grace*, Eph. i. 7. I am a pardoned Soul;

ſaved from Wrath by him, *even that Jeſus that ſaves from Wrath to come*, 1 Theſſ. i. 10.

Secondly, I have received Juſtification by him; a Righteouſneſs to ſtand before God, *being juſtified freely by his Grace*, Rom. iii. 24.

Thirdly, I received Sanctification from him, *Acts* xxvi. 28. *Who were ſanctified through Faith in Chriſt Jeſus.*

Fourthly, I have received Conſolation from Chriſt; and then I expect great Things to come, I expect when this poor earthly Tabernacle is laid down, for Chriſt to raiſe me; not only to raiſe my Body out of the Grave, but to *change my vile Body, and faſhion it like unto his glorious Body*, Phil. iii. 21. I do expect to ſee my Lord coming with his glorious Train, when the laſt Trump ſhall blow, awaking me out of my Sleep, and *raiſing up my Duſt at the laſt Day*, John vi. 44. I expect at Chriſt's appearing a great Glory, *Tit.* ii. 13, 14. *Looking for that bleſſed Hope and and glorious appearing of the great God and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a peculiar People, zealous of good Works.* Saith the Believer, I live upon Chriſt, becauſe I expect great Things from Chriſt when Chriſt comes; I have a bleſſed Hope, I deſire he may be my Life, all in my Life; I look for great Things when Chriſt comes; it is a bleſſed Hope that I have: When will you have your Hopes accompliſh'd at the glorious Appearance of the great God, and our Saviour *Jeſus Chriſt*? Why do you expect ſuch great Things? I will tell you, becauſe he gave himſelf for me, and redeemed me. You that have low Thoughts of Chriſt, can you expect great Things from Chriſt?

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Can you ſay even *Amen, ſo come Lord Jeſus*; you that ſeldom invite him into your Cloſets now, can you now expect his coming will be joyful to you? Will you not rather ſay, *Let not thy Chariot Wheels make ſuch ſpeed, for I am not ready.*

What, is he a coming? Have you a bleſſed Hope in him? If one of you ſhould go to many and ſay, Do you hope for Chriſt's coming? They would ſay, yes; but have a Care for many have a curſed Hope, a vain Hope, and a bad Hope, a deviliſh Hope I fear. When Chriſt comes, many will be dreadfully miſtaken. What can you expect at Chriſt's coming, when you do not deſire Chriſt here? A little Thing takes their Hearts off from Chriſt; their Hearts are more ſet on other Things than Chriſt; they have not invited Chriſt, nor have a bleſſed Hope in Chriſt: But all you Saints that have made Chriſt your Life, will have a bleſſed Hope in Chriſt at Death. You that can ſpeak with Comfort you deſire not Life, nor any Means nor Mercies but what you enjoy Chriſt in them. You will have a bleſſed Hope when the glorious Trump is ſounded before him; you will ſay, What, is that the Voice of my Lord? Is this Trump for me? Muſt I awake, be raiſed up, be glorified with my Lord; go in with my Lord; go in with the glorious Church Triumphant, and ſit upon the Throne with them; but for the poor, careleſs, lifeleſs, legal, formal Profeſſor, the dead-hearted and trifling Profeſſor, Chriſt's coming will be a dreadful appearing to you: What is Chriſt's appearing, when I have not made him my Life, I have not lived upon him, I have not lived to him? I am at a Diſtance from him, I am a Stranger to him. O ſee how furious are his *Chariot Wheels*! Is that him in Flames

Flames of Fire ? What makes the Mountains tremble ? O my Heart, how can'ſt thou but ſhake at the Sight of him ; but the Saint, he rejoyces, and he hopes, and waits for the glorious appearing of *Jeſus Chriſt*. O Saint, have you but little here ? but ſhort Hints here ? but little Comfort here ? The great Comfort is, That you make *Chriſt* your Life, that you live on *Chriſt* ; and tho' you do enjoy but little now, I tell you there is great Things for you when *Chriſt* appears ; looking for that glorious appearing of the great God, and our Saviour, who gave himſelf for me. O, ſaith a Believer, I long to ſee that Face that was ſpit upon for me : I long to ſee that glorious Body that was pierced for me ; that glorious Head that was crowned with *Thorns* for me ; thoſe Hands and Feet that were nailed to the Croſs for me. It will be a bleſſed, a glorious Hope, the Lord Jeſus's appearing. Oh I long to ſee him : I expect glorious Things ; I expect a glorious Crown, glorious Robes, a glorious Throne ; I expect everlaſting Joy, and I expect Rivers of Pleaſure. Is not this an Inducement to a Believer to make *Chriſt* his Life ? When we expect great Things, how does it cauſe us to be intent about them ? Where a Soul expects high Things, and great Things from *Chriſt*, they will live upon *Chriſt*, and to *Chriſt*, make *Chriſt* their All : In all Mercies, and Comforts, and Enjoyments, what is the Reaſon many are poor, carnal, dead Profeſſors, and have low Thoughts of thoſe Things that are preached in the Goſpel ; but becauſe they never reliſhed Chriſt ? And it is as much as ever they can do to creep along in the Ways of God ; and may be ſomething of Conſcience cauſes them to perform Duty. But where the

the Soul hath glorious and high Expectations, it is otherwiſe; great Things he hath done for them, and great Things he is doing; he is advocating and interceding with the Father, anſwer all Accuſations, and pleading for poor Sinners. *I go to prepare a Place for you*, ſaith Chriſt, *and will come again and fetch you, that where I am you be alſo.* I am going to prepare for you Manſions of Glory, Robes of Glory, Crowns of Glory, Immortal Glory: Is not this Lord, to be liv'd upon? And to be deſired more than all Things that can be deſired? Therefore had you ever experienced what it is to enjoy Chriſt, and live on Chriſt, you could not but have high and glorious Thoughts of the bleſſed Jeſus; you could not but have your Hearts raiſed up with high Expectation what he will do for you. But poor trifling formal Profeſſor, whatever thou profeſſeſt I fear thou knoweſt not Jeſus Chriſt. Ask your Heart, have I glorious Hopes of Chriſt's appearing? Have I glorious Hopes of reigning with him in Heaven? Doth he reign in my Heart now? Do I prize him, and make him my All, deſire him in all, and glorify him above all? I believe, ſhould you put this Queſtion to your Souls, you would many of you know that you are Strangers to Chriſt. But a Believer that can experience the Love of Chriſt, is lifted up in Admiration of the Wonders of his Grace, crying out, Oh, what Wonders of Grace; what glorious Love? What a precious Redeemer is this! Did he die for me? Did he cry out, *my God, my God*, and was I on his Heart, when he drank of the Brook by the Way, and lift up his Head, and was it for me? He went out of the World by a curſed ſhameful Death up to his Father's Glory,

ry, and ſaid, that he would come again to
ı me; he will make Death to be a ſweet Em-
ador for me, the Angels will come and con-
my Soul to Glory. O what will be your
oughts when you ſhall ſee your Lord coming
the Clouds, when you ſhall hear him ſay,
e you bleſſed of my Father, inherit the King-
ı prepared for you, before the Foundation of
World; and ſit down with Palms in your
nds, and with Crowns on your Heads; ſurely
ieving that he is your Lord, and that his Glo-
s your Glory, and that he will come again
fetch you, then you ſhall be for ever with
Lord, 1 *Theſ.* from 13 to 18. *But I would*
have you to be ignorant, Brethren, concerning
m which are aſleep, that ye ſorrow not even as
ers which have no hope. For if we believe that
us died, and roſe again, even ſo them alſo which
p in Jeſus, will God bring with him. For this
may ſay unto you by the Word of the Lord,
t we which are alive, and remain unto the
ning of the Lord, ſhall not prevent them which
ı aſleep. For the Lord himſelf ſhall deſcend
m Heaven with a Shout, with the Voice of the
archangel, and with the Trump of God; and the
id in Chriſt ſhall riſe firſt: Then we which are
ve, and remain, ſhall be caught up together with
m in the Clouds, to meet the Lord in the Air;
d ſo we ſhall ever be with the Lord. So much
: the eleventh Reaſon, This is a glorious Life
: Believer hath experienced, and that becauſe
hath great Expectation of what Chriſt will
for him, as well as what he hath done for
n; therefore deſires to make this bleſſed
riſt his Life.

The Twelfth Reaſon is, becauſe a Believer can ſee no Object ſo glorious as the Lord Jeſus Chriſt is: And ſaith the Soul, all I can ſee, I count it all empty, in Compariſon of Chriſt; for to ſee the Father in the Son chooſing me in Election before the World was, to ſee this glorious Love out of the Boſom of the Father, to be given for me, to be my Ranſom and Salvation; O how glorious an Object is he to behold! O how glorious is the Sun in the Firmament that lightens the whole World! But then, O how glorious is he that came out of the Boſom of the Father, the Brightneſs of his Glory! O my Soul, let me behold him, and live upon him! I can ſee no way but he is glorious; O love for Delight!

The Thirteenth Reaſon, A Believer deſires to live on Chriſt, becauſe the Lord Jeſus Chriſt hath paid all and done all for him, he hath bought all for him; and ſaith the Believer, all I have is from Chriſt; have I Peace, Hope, Joy? It is all bought by Chriſt: I might have had a deſpairing Soul, or a curſed Hope; I might have been under the Curſe and Wrath of God; I might have been among the damned Souls, that are roaring in Hell: But have I Peace of Conſcience, Joy in the Holy Ghoſt? Chriſt hath bought and brought me to the Hope of an incorruptible Kingdom of Glory; and as he hath bought all and paid for all, I live upon him for all: As the Apoſtle ſaith, 1 *Pet.* i. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant Mercy hath begotten us again unto a lively hope.* All the Joy I have, and Hope I have of Heaven is bought by Chriſt; all the Enjoyment of God I have, all th

he Glory my Soul is crowned with, all the Joy ny Heart is filled with, is bought by Chriſt; herefore ſaith the Apoſtle, *Bleſſed be the God nd Father of our Lord Jeſus Chriſt who hath begotten to us a lively hope by the Reſurrection of Jeſus Chriſt from the dead.* It is Jeſus Chriſt ath ranſomed me from Death, from Hell, from Guilt of Sin; he hath bought an Inheritance, incorruptible and undefiled, therefore I deſire to live upon him.

The Fourteenth Reaſon, The Believer deſires to live upon Jeſus Chriſt, becauſe he works all his Works in him: There is not a good Motion in him, but Chriſt is the Worker of it; not a good Thought or good Action, but all is from *Chriſt. Iſa.* xxvi. 12. *Lord, thou wilt ordain Peace for us; for thou haſt wrought all our Works in us.* The Lord hath wrought for me Redemption, Salvation, Sanctification, Conſolation and Hope of Glory; therefore I will live upon him for all.

So much for the Doctrinal Part, and Reaſons of the Propoſition, why a Believer deſires to live upon Chriſt and to Chriſt in all: The Application follows.

The firſt Inference from the Point, is this, If it is ſo, that the Deſires of a Believer run out in all after Chriſt, to enjoy him more than all. If Chriſt is a Believer's Life, then a Believer muſt needs live a very fruitful Life: A Believer's Life is no barren nor unfruitful Life, he cannot be a barren Tree; there are no unfruitful Branches in Chriſt, that fruitful Vine: He that chooſes Chriſt with his whole deſire, to make Chriſt his all, he muſt needs be a fruitful Liver, increaſing in the Grace and Knowledge of Jeſus Chriſt. In-

deed a Believer may have ſome dark Days th look gloomy, he may have ſome Summer Drough may make him look withered; notwithſtandin he is found at Root, he hath rooting in Chriſt *for me to live is Chriſt*, ſaith the Apoſtle; whil I live I will have my Life bound up in him, an expect all from him: A Soul that does thus, can not have an unfruitful Life; there may be ſom Summer Droughts: But is Chriſt your Life? An do you expect him to be your All, and wrap u yourſelves in Chriſt, it is impoſſible for you to b barren; for I tell you, you that look up, expect ing to have your Life of Grace and Comfort fro Chriſt, he will not let your Expectation fail. I do not ſpeak, what you are ſometimes in you Senſe and Feeling, but what you are by Faith in Chriſt. As that good Mr. *Peacock*, he had Summer's Drought. Saith he, *I feel an Hell in my Conſcience*, crying out of the woful Burden o his Sins, ſaying, *how woful and miſerable is my State that muſt converſe with Hell-Hounds!* the Standers-by asked him to pray, *I cannot*, ſaid he; ſuffer us to pray for you; he reply'd, *Take not God's Name in vain for a Reprobate as I am:* Yet after theſe grievous Pangs, this bleſſed *Saint* found much Comfort as did appear by his Expreſſions: *I have been far led, and deeply troubled with Temptaion and Sting of Conſcience, I thank God, they are ceaſed in good Meaſure; I deſire I may not be branded for a Caſt-away or Reprobate.* He declared, that he renounced his inconſiderate Speech in his Trouble and Temptation, humbly and heartily asking Mercy of God for them; and after receiving a little more Light, that through Mercy did ariſe in his Heart, he broke forth in ſuch Speeches as theſe: *I do feel,*

God

e praiſed, ſuch Comfort, that if I had an ed Worlds I could not make Satisfaction for in Iſſue; the Sea is not fuller of Water, nor n of Light, than God is of Mercy; his Mer- e ten Thouſand Times more: What Cauſe have agnify the great Goodneſs of God, that hath ed, nay, rather exalted ſuch a wretched Miſ-, one of ſo baſe a Condition to a State ſo us and ſtately; the Lord hath honoured me his Goodneſs, I am ſure he hath prepared a is Kingdom for me; the Joy I feel in my is incredible.

Glover, in his Trouble and caſting down, complains: What he felt inwardly in his no Speech was able to expreſs; he lay ſhing in Trouble for the ſpace of five Years, k no comfort in Meat or Drink, nor any re in his Life; being under the Senſe of ack-ſliding, was perplexed, as if he had n the deepeſt Pit of Hell; he did not eat od from any Appetite, but for this End, to his Damnation, thinking with himſelf, that ſt needs be thrown into Hell ſo ſoon as his was out of his Body; yet after this Sum- rought, this Servant of the Lord had ſweet rs of Mercy from Chriſt his Life; after ny Years Buffetings and ſtrong Temptati- e received great Comfort, and afterward ltogether an Heavenly Life. No Art of no Arm of Fleſh, no Earthly Comfort, no y Power can poſſibly heal

in this Condition; neither *Mr. B's Caſes of Conſcience.*
or Angels, Friends nor Phy- Gold nor Silver, Pleaſures ofits, Preferments or Favours; infinite

Skill muſt take this in Hand or elſe never any Cure and Recovery can be had.

A poor Believer may be brought ſo low thro' Temptation and Deſertions, that they that behold them may think they are caſt off by God; but the Believer's Life is hid in Chriſt, and doth yet hope for a Time of Refreſhing; as one that ſtands by the Trees and Plants perceiving them to look withered, tells the Gardiner that he had as good cut them down as let them incumber the Ground, for he believes they are dead; but ſaith the Gardiner you are miſtaken, the Root is alive in the Ground, I hope for a good Shower from Heaven to revive them; a Believer by Faith beholds his Life in Chriſt expecting for the drooping of his Spirit to revive his drooping Spirit. Saith the Saint you think, becauſe I am under Temptation and burdened with Sin, my Hope is gone; no, in Chriſt my Root is green, and I wait to have his Grace and Comforts poured out, and I ſhall be raiſed up again. Saith *David, I look to the everlaſting Hills from whence my help comes,* Pſa. cxxiii. 1, 2, *Unto thee lift I up mine Eyes, O thou that dwelleſt in the Heavens. Behold, as the Eyes of the Servants look unto the Hand of their Maſters, and as the Eyes of a Maiden unto the Hand of her Miſtreſs, ſo our Eyes wait upon the Lord our God.* (how long?) *Until that he have Mercy upon us,* Pſalm cxxi. 1. *I look,* ſaith *David, to the Hills,* that is, to *Sion* Hill, where God meets his People, through Faith in God by Chriſt: *David* did not look to the Tabernacle barely, but to God in Chriſt figuratively. *Pſal.* xviii. 24. *Our help is in the Name of the Lord, who made Heaven and Earth*; and do you behold that God, that made the Heavens, that made all Things? Do you ſee the

the Clouds? Do you ſee the glorious Sun? To that God will I look, 'till he break the Clouds and ſend down Streams that glad the City of God. I lift up my Eyes to God in Chriſt, I lift up my Eyes to the everlaſting Hills, to the Eternal Love of God in Chriſt and everlaſting Righteouſneſs of God in Chriſt, 'till he look down on me, and look into my Soul; therefore though you ſee me look like a barren Tree in Summer Drought, it does but make me long the more for a Shower for watering, that is it, I look up for. O Saint! What do you expect to ſee? O ſaith he, though *Satan* tempt me, and Conſcience may trouble me, and my Soul be caſt down, that I am a Sinner, a condemned Sinner; but I will look up, 'till God reveals Chriſt's Righteouſneſs, *Rom.* i. 17. *For therein is the Righteouſneſs of God revealed from Faith to Faith, as it is written, The Juſt ſhall live by Faith.*

A Believer muſt needs live a thriving Life, that lives on Chriſt: The Truth of which among the reſt that might be brought to prove this, I ſhall only lay down three Things to demonſtrate, *That every true Believer's Soul is in a thriving and proſperous State, that can neither fall from the State of Grace nor loſe any one Grace.*

Firſt, Chriſt is the Fountain of Life whom they are united to.

Secondly, Rain from Heaven to water them in Time of Drought.

Thirdly, The Sun of Righteouſneſs to revive them in Winter Seaſons.

Firſt, Jeſus Chriſt is the Fountain of Life, the vital Fountain from whence a Believer hath a continual Supply of Grace to maintain his Spi-

ritual Life, *John* xiv. 19. *Becauſe I live you ſhall live alſo.* We may ask them that talk of falling from Grace, what the Child told the Mother. I have heard of a godly Woman, being left a Widow in great Diſtreſs, the Children crying for Bread, and ſhe having none to give, ſaith the Mother, *Children be comforted for God lives*; the Child ſometime after ſaw the Mother cry, *Mother*, ſaith the Child, *is God dead?* We may put this Queſtion to the *Arminian*, when he pleads for falling from Grace, Is Chriſt dead, that a Believer can fall from Grace? Who hath ſaid, *Becauſe I live, you ſhall live alſo*; while Chriſt hath it, a Believer ſhall never want, *Phil.* iv. 19. *But my God ſhall ſupply all your Need according to his Riches in Glory by Chriſt Jeſus.* A Believer ſhall not want Grace to maintain his Spiritual Warfare; if he live fighting he ſhall die conquering; *John.* i. 16. *Of his Fulneſs have we all received, Grace for Grace.* The Believer hath all in a way of receiving; *Adam* had his Stock in his own Hands, he loſt it; but a Believer's Stock is in the Hands of Chriſt and ſhall never be loſt; *He is the Author and Finiſher of their Faith*, Heb. xii. 2.

Mr. Gale's *Summary of Mr.* Strong's *Book on the Two Covenants.*

As the firſt *Adam*, that we by Nature are all in, is the Original of our Death and Miſery; ſo is the Lord Jeſus Chriſt the ſecond *Adam* in Believers and they in him, who is the original Cauſe of their Reſtauration and Life, who gives daily Supplies to them out of his infinite Fulneſs. What Good is there in Man, but what is firſt in Chriſt, as the original Head of the Covenant and publick Receiver? Wouldſt thou ſee God's Love and Grace

e ſtreaming towards thy Soul, muſt thou ſee it firſt lodged in Chriſt as the Fountain l? Doſt thou deſire to ſee all thy Sins wiped Muſt thou not firſt ſee them wiped off from ſt thy Repreſentative? Wouldſt thou by a iſion of Faith ſee thyſelf in a glorified State? en by Faith look on Chriſt the Head of the nant glorified for thee. Alas! If thou look ıyſelf in thyſelf, growing out of thine own ral Root, what art thou but as a Branch cut rom the Olive Root. But how comfortable ſweet it is to ſee thy ſelf crucified, acquitted glorified in Chriſt the Head of the Cove-

he Soul that lives on Chriſt ſhall neither loſe ick Grace, but ſhall have daily ſupplies from ſt, who is an Everflowing Fountain of Grace Comfort. So long as there runs Oil from Olive Branches, there ſhall never want Light e Lamps: This Oil from the Olive Branches runs through the Golden Pipes is the Em- of Supernatural Grace filled from the true e-Tree, ever emptying them- s and are ever full; ſo are xel Ordinances filled by Chriſt, ys filling his Members true ſtians, and ever full for all Believers: It ed the Father that in him ſhould all Ful- dwell; and that the Lord Jeſus Chriſt is active and willing to com- icate it to Believers accord- as their Want requires. He may be pointed at in his two es by the two golden Pipes. eying the Oil from the Trees to the Can- icks, it being through his Merit as Prieſt, and

Mr. Pool's *Annotations.*

Mr. Hutcheſon's *Expoſition on* Zechariah.

and his Efficacy as King, that the Fulneſs in him becomes ours; it is the Enjoyment of Chriſt in Ordinances that doth refreſh the Believer's Soul with the Joys of God's Salvation, and cauſeth him *to flouriſh like a Palm-Tree in the Courts of their God*, Pſal. xcii. 13. If the Death of Chriſt hath brought unto us Righteouſneſs and Life, what ſhall his Life do? If our Saviour dying paid the Price, what ſhall he do now being alive and interceding for us? For Chriſt liveth and dwelleth in the Heart: If the Remembrance of his moſt holy Merit live and flouriſh in it, draw me Lord Jeſus that I may be poſſeſſed in the Truth of the Thing the which here I expect by the firmneſs of Hope. *Let thy Servant I pray thee be with thee and behold thy Glory*, John xvii. 23. *And let him inhabit the Manſions which thou haſt prepared in thy Father's Houſe*, John xiv. 2. *Bleſſed are they that dwell in thy Houſe, O Lord, they ſhall praiſe thee for ever and ever.* Pſalm lxxxiv. Verſe 4.

Gerard's Meditations.

The Lord Jeſus Chriſt in his Diſcourſe with *Martha* about *Lazarus*, declares himſelf to be the Fountain of Life, Grace and Glory. *John* xi. 21. ſaith *Martha* to *Jeſus, Lord, if thou hadſt been here my Brother had not died.* Here is 1. Her Senſibleneſs of their own Weakneſs and Frailty. 2. Of Chriſt's Power, *If thou hadſt been here my Brother had not died.* Jeſus ſaith unto her, *Thy Brother ſhall riſe again.* Chriſt ſpeaks in general, to bring her Faith to her particular Caſe. *Martha* ſaid, *I know it, he ſhall riſe again in the Reſurrection.* It is an eaſier Matter to believe future Things many Times than preſent, becauſe future Things are put off by Suppoſition. Many ſay,

they believe the Reſurrection of the Body; f they did really believe that their Bodies ld be raiſed up, and ſtand before God's Tri- l, would they live quietly in a Chriſtleſs :, or miſtruſt God in preſent Streights? If lid but ſtand on the Grave's Mouth, and der, Shall all this Duſt be raiſed up? Shall y Perſon be raiſed up in order? Cannot this deliver out of all Streights? Said *Martha*, *l, if thou hadſt been here my Brother had not* ; (but that was more than *Martha* knew) depended too much upon his bodily Preſence. ay be, that ſhe thought Chriſt would have ed for her Brother, and ſo he would not have ; but Chriſt comes to take her off of ſome nding on ſenſible Things, and to live by h. Jeſus ſaith unto her, *Thy Brother ſhall again.* Saith ſhe, *I know at the Reſurrection ball riſe.* Jeſus ſaith unto her, *I am the Reection and the Life, be that believeth on me gh be were dead, yet ſhall be live. Martha* a general Faith at the Reſurrection, but how elieve at the preſent that her Brother ſhould aiſed up again, ſhe knew not. When Jeſus her that her Brother ſhould live, ſaith ſhe, *l, he hath been dead four Days*; it ſeemed mpoſſibility that he ſhould riſe again; yet re ſhe believed the Reſurrection of the Dead. s it a greater Impoſſibility to raiſe him up, n no part of him was diminiſhed, than to him up at the laſt Day? Saith Chriſt, *I the Life*, I will raiſe him up at the laſt Day; am not I able to raiſe up thy Brother that been dead but four Days? So ſhould a Beer ſay within himſelf under his Doubts and rs; Did the Lord convert me? Bring me out

of

of a State of Sin and Miſery? Quicken me when I was dead? And will he not give me Life? Can he raiſe up *Lazarus* when dead four Days, and cannot he raiſe up my dead Heart? Saith Chriſt, *I am the Life*, I am the Original of Life; I am the firſt that gives Life; all are dead Sinners till I come to quicken them, 'till I come to bring Life to your Souls. *Whoſoever liveth and believeth in me ſhall never die*, for I am the Principle of their Life; as I gave them Life at firſt, ſo do I alſo continue their Life, they ſhall never die.

When Death comes the Immortal Soul is alive; it is but the Body that is gone to the Duſt, that will be raiſed up again; that will be a glorious Body for the Soul to live with in Eternal Glory.

What an exceeding Joy is it then for a Believer, that Chriſt is the vital Fountain of his Life? Though Death be at the very Door, it ſhall never come into the Soul: Though there may be a Separation for a Time, the Soul is with Chriſt and the Body united to Chriſt, that the Believer may be rather ſaid *to ſleep*, than *die*. The Root of his Comforts are alive. There may be a Death on a Believer's outward Mercies and Comforts, yet it ſhall never come into his Soul. As we ſee the Trees in the Winter ſeem to be dead, ſo the Believer; they may fear the Death of their Comforts or Graces; though they may have the Withdrawings of God's Preſence, yet as the Trees in Spring, they revive and ſprout forth; ſo ſhall they revive, and Death ſhall not enter into their Souls. Saith *Paul*, *Who ſhall deliver me from the Body of this Death? I thank God for the Victory through Chriſt.* There is

Death

th in myſelf, but Chriſt gives me Victory; emoves it, he carries it away; though it be ıe Door, it ſhall never come in at the Door; ıere be deadneſs upon the Heart, Chriſt is to my Soul; if there be Corruptions ſtrong great, Chriſt is the Fountain of Life, to in- e me to outgrow all: As we may ſay of ıg Children that are weak and infirm, they outgrow their Weakneſſes. So Children of l will outgrow their Infirmities; they will row their Corruptions and inward Weakneſs, ſhall have Victory over them, they ſhall be querors at the laſt. Chriſt being the vital ıtain of Life, a Believer muſt needs live a ving-flouriſhing Life, the Lord Chriſt doth r them at the Root, *Pſalm* i. *The godly Man e a Tree planted by a River of Water*, which ered not, but bringeth forth Fruit in due on, becauſe there is a vital Fountain, there is at the Root. *Iſaiah* xli. 18. The Prophet king of Chriſt's being Life to his Church, he aid to be *Rivers of Water in high Places.* e not Chriſt Rivers of Water, the Saint would lry at Root; but he is *Rivers of Water in a Place.* Small Rivers may flow from a Foun- that may be ſtop'd, but iſt is the ever-flowing Foun- that none can ſtop. Rivers be ſtop'd in Time of ught, but nothing ſhall ſtop the Grace of iſt. Cold Weather may freeze up Rivers, but coldeſt, deadeſt Heart that is, ſhall not freeze Chriſt's Grace; he will be Rivers of Water lry Places. Other Rivers may dry of them- es, but all our Unworthineſs ſhall not bar iſt's Grace from the Soul.

Mr. Robinſon's *Chriſt all in all.*

Chriſt

Chriſt is ſet forth excellently by that Rock our Fathers drank of, and the Rock followed them, *and that Rock was Chriſt*, 1 Cor. xx. 4. How did the Rock follow them? The Water that was in the Rock followed them by ſome Channels or little Rivers in the Wilderneſs: So doth the Lord Jeſus Chriſt his poor bewildered People; he not only is ready to give them Grace, but follows them with Grace, and follows them with Mercy. *Goodneſs and Mercy ſhall follow me all the Days of my Life*, Pſal. xxiii. 6. Alas, if we ſhould ſtand by the Rock never ſo long, could we by ſmiting cauſe the Water to guſh forth? But this Water is ſo free, that it flows to the Believer: Chriſt follows the Believer with his Grace, follows them with his Comforts, follows them with Supports, follows them with new Refreſhments. If this Rock did not follow us, it would be long enough before we ſhould go to this Rock: Chriſt follows the Soul with Divine Grace as the Soul ſtands in Need of it. The Rock ſmitten by *Moſes* ſupplied the *Iſraelites*, and Chriſt ſmitten by the Curſe of the Law ſupplies the Church, not with Earthly Water, but with Heavenly Rivers of Grace and Comfort, following Believers not for a Time, but indeficiently and for ever. Chriſt told the Woman of *Samaria*, *He that drinketh of this Water, it ſhall be a Well of Water ſpringing up unto eternal Life. I am the Reſurrection from the dead*, the Reſurrection from the Death of Sin, and alſo the Life of the Soul, to live in and upon Chriſt. *He that believes in me ſhall never die*, no Death ſhall lay hold on him to ruin him, nor ſeparate him from God; and tho' Death come on the Body, he is ſaid *never to die*, becauſe he ſhall *live for ever*. Therefore the Saint

Saint in Chriſt every Day he lives; he is living ſo upon Chriſt, that he is daily getting on his Way to Glory, and is nearer to Heaven and Happineſs. Chriſt ſaith, *Becauſe I live, ye ſhall live alſo*; If the Root die the Branches muſt needs die; but the Root cannot die, and the Branches ſhall not die: Therefore in *John* xv. he ſaith, that he is the Vine, and the Believer is *the Branch*; that is the Reaſon the Soul that lives in Chriſt, and one in Chriſt muſt needs live a flouriſhing and increaſing Life, becauſe Chriſt is the vital Fountain of Life, to keep the Soul of a Believer flouriſhing and green at Root; it ſhall not be like the barren Hypocrite or barren Apoſtate.

Secondly, Chriſt is ſaid to come down as Rain upon his Church and People, to keep them watered, to keep them freſh and flouriſhing. Now you muſt note, there muſt be a good Root, a living Root, or otherwiſe all the Rain that is, will do no good to the Soul. *Col.* i. 19. *It pleaſed the Father, that in him ſhould all Fulneſs dwell*; as he is the vital Fountain from whence their Life is derived, ſo is he manifeſting his Grace to them, and ſo is ſaid to come down as Rain on them, in *Pſal.* lxxii. This Pſalm was penned when *David* was on his Death-Bed, and he orders *Solomon* to be crowned, he ſpeaks of *Solomon, Give the King thy Judgment, O Lord, and thy Righteouſneſs unto the King's Son*: And then he ſpeaks prophetically of Chriſt and of his Kingdom, *He ſhall judge thy People with Righteouſneſs, and thy Poor with Judgment*; *the Mountains ſhall bring Peace to the People, and the little Hills by Righteouſneſs. He ſhall judge the Poor of the People, he ſhall ſave the Children of the Needy,*

Needy, and ſhall break in Pieces the Oppreſſor. They ſhall fear thee as long as the Sun and Moon endure, throughout all Generations. Now that cannot be ſpoke of *Solomon*, that muſt be of Chriſt. Then *Verſe 6. He ſhall come down like Rain upon the mown Graſs, and as Showers that water the Earth; in his Days ſhall Righteouſneſs flouriſh, and abundance of Peace ſo long as the Moon endureth.* Speaking of the Proſperity and Glory of Chriſt's Kingdom under the Goſpel: *He ſhall come down as Rain.* While there is Rain from Heaven there will be Fruits on the Earth; while Chriſt is Rain to a Believer, he ſhall never die, though there may be ſome Limitations, and ſome Reſtraints in his Exerciſe of Grace, yet he ſhall not die.

Firſt, Chriſt came down in his Incarnation; when he came to take our Nature upon him, he deſcended from the Boſom of his Father, deſcended from the Crown to the Cradle, from the Glory of his Father to the Manger, from Angels and glorified Saints to converſe with poor Men.

Mr. Robinſon's *Chriſt all in all.*

Secondly, He came to live here an humble and debaſed Life; he came here to bear our Infirmities, and to take our Sicknеſſes.

Thirdly, He came down very low; when the bleſſed Lord of Glory came to the Croſs; when he that was the Fountain of all Life muſt die the curſed Death of the Croſs.

Fourthly, He comes down in deſcending into the Hearts of his People by his holy Spirit, in the Revelation of his Divine Grace; he comes down when he reveals from Heaven his bleſſed Grace and Conſolation to his People. The River

ver of Life that is above, drops down many ſweet Drops into the Soul. When a Believer is gaſping and thinking, I will hear this Sermon and die; will God ever ſpeak Peace or Comfort? As the Woman, ſhe would bake her Cake, eat it, and die; but when that was gone ſhe had a Supply. The Believer is ready under Doubts and Fears to ſay, Hath God forgot to be gracious? But he hath a Supply from that River that comes from the Throne of God. *Rev.* xxi. 1. *And he ſhewed me a pure River of Water of Life, clear as Cryſtal, proceeding out of the Throne of God and of his Lamb.* He ſhewed me a pure River, there is in Chriſt no Impurity; he is the Lamb of God without Spot; What he gives to his People are pure Mercies, choice Mercies, pure Bleſſings; when we drink of other Streams they are mixed with Mud; all your Comforts below, yea all Ordinances and Duties are mixed with Corruption; but Chriſt is the pure River; it is a River, no ſmall Brook, but a River, running, flowing and always flowing, giving and always giving. It is not only a River flowing, but Waters of Life to the Soul that lives on Chriſt. Thoſe that drink of this Water of Life ſhall never die: He that deſires to drink of theſe Waters of Life, that thirſts for them, cannot but live; they are as clear as Cryſtal. That is an Emblem of the Saints Life, a Life of Grace, and Life of Glory. Here we have theſe Waters in Ordinances thro' Pipes; here we ſee them through a Glaſs, but there you will ſee them Face to Face; there the Saints ſhall ſolace themſelves as Celeſtial Fiſhes in that pure River. In Ordinances we have ſome ſweet Drops and

Mr. Durham *on the* Revelations.

and Streams, *Pſal.* xlvi. the Church being ur Trouble, ſpeaks of her Help in God, *Though Faith be removed*, that is, though there is a cha of Times and Revolution of Things, *though Mountains be carried into the Sea, we will fear:* So though we have many Temptations, ny Troubles; though we have many Diſcour ments we will not fear; though the Waters th of roar and be troubled, though the Mount ſhake with the ſwelling thereof: There is a R the Streams whereof make glad the City of G This ſhews forth, in the Letter, the Ta nacle, where the Preſence of God was, and Glory appeared. Though we have ſwel Waves, great Temptations, great Troubles, we have a Stream that makes glad the City God, for God is in the midſt of her: He in the Midſt of *Jeruſalem* that was called the ty of the great King. *Pſal.* xlviii. 1, 2. *G is the Lord, and greatly to be praiſed in the of our God, in the Mountain of his Holi Beautiful for Situation, the Joy of the w Earth is Mount Sion, on the Sides of the North, City of the great King.* So that the City of *ruſalem* where the King of Glory had his D ling-place, where he met his People between Cherubims and the Mercy-Seat. God did d in the Tabernacle in *Jeruſalem*, but Chriſt is glorious Temple wherein the Godheads dw being in the Midſt of his Church by a Di Union, is their Life in the Midſt of their T bles: Here are ſweet Streams that flow from l There is a River, and this River is in the M of her: Chriſt is in the Midſt of his Church, tering of his Church, giving new Streams t daily, that makes glad the Heart of his Peo

loes Rain rejoyce the Heart of the Hus-
Man in a dry Time when it comes unex-
? So a Believer receives the Streams of
rt unexpected under the Ordinances. An
imental Believer longs to be under the En-
nts of all Ordinances, and would be hin-
rom none, though the Heart may be back-
ro Duty. A poor Believer will cry to the
in ſecret, Lord, let not this wicked Heart
me; it may be I may have a Stream from
that may refreſh my thirſty Soul, and
it glad; for Chriſt is in the Midſt of his
, and my Soul deſires to enjoy him, my
leſires to live upon him: There is a River
glad the City of God, the Church of God.
vhy may not my Soul receive Comfort?
Jeſus Chriſt comes as Rain from Heaven
ce glad the City of God: Though there
elling Waves of Temptation and Trouble,
ire Streams that make glad this City. The
of God is made known from Heaven to
lievers, and his Love is made known from
n to Believers; though indeed the Believer
ot always have the Comfort of it. But
liever that lives on Chriſt, whoſe Deſires,
Thirſtings, and Ends and Aims are, that
he may enjoy Chriſt: I ſay, when they
ider Fears and Doubts, they ſeem to be in
iering State, but when Chriſt, as the Rain
ds down, the Believer is revived and re-
d. As *Gideon*'s Fleece was wet when the
id was dry, ſo hath a Believer heavenly
ment and Communion with Chriſt, when
e World is barren. When the Believer is
fear, and ſaith, I fear I am a withered
that I am not watered; Saith the Lord,

He

He ſhall come down as Rain. If we ask where is your Comfort? They will tell here and there. But ſay to a Believer, is your Expectation? My Hope is laid Chriſt, my Expectation is from him. T ſaith God, *he ſhall come down as Rain*, t with his Spirit revealing his Love and Gr the Soul, as Rain comes from the Cl So through the Clouds of Darkneſs doth reveal his Grace to poor dark doubting

When the Lord Jeſus poureth out his Spirit into poor doubting Souls, to comfo refreſh the weary and heavy laden Soul, t a Teſtimony of the Love of God to your the Efficacy of God's holy Spirit reviv Saints, and begets Life in dead Sinners; comes down to them and cauſes them t that never lived before. Indeed, I confeſs Chriſt is wonderfully beyond all Showers of for if we plant and ſow, Rain brings it up Chriſt brings up Seed, brings forth Fruit it was never before. So ſaith the Prophe xxxii. from the 12th to the 16th. *They ſh ment for the Teats, for the pleaſant Fiel the fruitful Vine. Upon the Land of my ſhall come up Thorns and Briers; yea, up the Houſes of Joy in the joyous City; beca Palaces ſhall be forſaken, the Multitude City ſhall be left, the Forts and Towers ſhall Dens for ever, a Joy of wild Aſſes, a Paſt*

rſaken. How long? Until the Spirit be ed upon us from on high. But how ſhould be? Why, it might be ſuppoſed that the it of the Lord came on *Cyrus*, and thoſe that the *Jews* Liberty to go and build the City God. But ſhall we think that is the whole? every Sinner that lives upon the Face of the h is a barren deſolate wretched Creature 'till Spirit of God is poured upon him. How long l theſe Sinners continue ſo? *Until the Spirit he Lord be poured from on high.* And what ? Why then this *Wilderneſs* ſhall become a ful Field, the Wilderneſs becomes a Garden ield. The old ignorant poor carnal *Sinner* mes now a gracious Saint. Doth he ſtand at ty? No, and the fruitful Field be counted for reſt?

hen the Spirit of the Lord comes down, n the Wilderneſs becomes a fruitful Field, the fruitful Field is counted for a Foreſt. y Profeſſors there are that hear Chriſt ched, hear what it is to live upon Chriſt, they, not knowing Chriſt, not having the it of God poured out upon them, are the ſame ver they were. Now how long will it be you will hear of Chriſt, and not live on iſt? I can tell you, until the Spirit of the l be poured upon you from on high; until Spirit be revealed from on high, it ſignifies a tiful Communication of the Spirit; it hath a ect to the Times of the Goſpel; for altho' gave his Spirit in ſome Meaſure before, yet oured it not out before he was firſt anointed his Fulneſs; a larger Meaſure of God's it is now given than was before. Then we return and ſay, Lord, the Wilderneſs is be-

come

come a fruitful Field, and the fruitful Field is counted for a Foreſt; but the mean Time you ſit concerned, while you ſend us Home mourning; you ſit on your Seats unconcerned, and go Home ſo; but your poor Miniſter goes with Sorrow to to the Lord.

How long, Lord, ſhall I preach before one Soul be converted by my Miniſtry? How long ſhall I teach before one Sinner is converted? The Lord anſwers, Until my Spirit be poured out upon them from on high. Many Sermons may be poured out, and Hearts and Lives of Miniſters poured out, before your Souls are converted, except the Spirit of God be poured upon you. How much do they err that tell you, If you will you may believe; and that there is no ſuch Thing as an irreſiſtable Power put forth? But let them that know Chriſt, ſpeak, whether the *Arminians* ſpeak Truth or no. You know you were barren before the Spirit of God came; you that are ruſh'd into a Profeſſion of Religion, that are barren, and dead, and carnal, and live ſo ſtill; I profeſs you are in a miſerable Condition, you never did know Chriſt; if you did, you would lead other Kind of Lives; but thoſe that have received Chriſt, that live upon Chriſt, and thirſt for Chriſt, Chriſt comes down and revives them with new Showers from Heaven, *Iſa.* xliv. 3, 4, 5. *I will pour Water upon him that is thirſty, and Floods upon the dry Ground. I will pour my Spirit upon thy Seed, and my Bleſſing upon thine Offspring: And they ſhall ſpring up as among the Graſs, as Willows by the Water-Courſes. One ſhall ſay, I am the Lord's; and another ſhall call himſelf by the Name of* Jacob; *and*

Dr. Owen *on the Spirit.*

nother ſhall ſubſcribe with his Hand unto ord, and furname himſelf by the Name of . Theſe Words call for your Attention; the ning is, *Jacob* was afraid he was forſaken of ; *Iſrael* of old was under Diſcouragements; he Evangelical Prophet reacheth to all the *lites* of God, *Verſe* 1: *Yet now hear, O Ja-my Servant, and* Iſrael *whom I have choſen: ſaith the Lord that made thee, and formed from the Womb, which will help thee? fear O* Jacob *my Servant, and thou Jeruſalem n I have choſen.* We ſee here plainly, that h many of our Age do deny, God's chooſing ne more than another. God lays the Foun-on of *Iſrael*'s Comfort in his peculiar Choice em. *Iſrael whom I have choſen*: If God not choſen *Iſrael*, what is all Bleſſings or cies? But Lord, if I am choſen, yet I am r Trouble, Straits and Fears. Saith God, *I pour Water upon him that is thirſty, and ds upon the dry Grounds: I will poor my Spi-pon thy Seed, and my Bleſſing upon thy Off-gs*: That is, all that are in Chriſt: If you Chriſt's, than you are *Abraham*'s Seed; and t then? They ſhall ſpring up as among the is, as Willows by the Water-courſes; by Water-ſide they ſhall grow, I ſhall ſee my ple grow: And what then? One ſhall ſay, o ſhall ſay? why the poor doubting Soul, that h long cried out, O that I could but know iſt were mine! O that I could but make ntion of him as my Lord and my Redeemer! Soul even faints with Expectation, for his ing Kindneſs to be revealed! What, ſhall e flouriſh, and grow, and thrive; Yes, they ll. One ſhall ſay, *I am the Lord's, and an-*

other

other ſhall call himſelf by the Name of Jacc *and another ſhall ſubſcribe with his Hand unto t Lord.* When the Spirit of the Lord is pour out, then the Soul comes to have the Revela on of the Love of God to it. Before he w drooping, hanging down his Head, fearing hi ſelf a withered Soul. But now ſaith the So When I read the Love of God, I can ſubſcri myſelf the Lord's and I can call myſelf by t Name of the God of *Jacob.* I will ſet He and Hand to it; as that good holy Man of G Mr. *Peacock* ſaid, Let it be preached at my F neral, that I am no Caſt-away. How con this about? A poor Soul, longing for Chri waiting for him, deſiring nothing more than live on Chriſt, and with Chriſt, yet under mu Doubt and Fear. Why, the Believer wanted th Heavenly Showers to be poured out, the Te mony of the Spirit: But when the Spirit is po ed out, ſaith the Soul, I can call myſelf by t Name of *Jacob*, and ſubſcribe with my Ha I am the Lord's. Say to a Believer, What d thou deſire, Soul? Nothing more than to live Chriſt, nothing more than to enjoy Chriſt, n thing below him will content me: Where w you wait there? Where the Lord comes: A how long? 'Till the Spirit of the Lord poured out; and then I ſhall call myſelf by t Name of the Lord, and not be aſhamed.

This hath Relation to the righteous and g cious Act of God in delivering a righteous a oppreſſed Nation from cruel Tyrants and C preſſors. This Work ſhall be ſo great and il ſtrious, as if God had rain'd down Showers Righteouſneſs out of Heaven. But this is n all the Meaning, the Myſtery of the Sinners g

ri

rious Redemption through Chriſt is here included, and alſo God's gracious Act of Righteouſneſs, *Iſa.* xlv. 8. *Drop down ye Heavens from above, let the Skies pour down Righteouſneſs, let the Earth open, and let them bring forth Salvation, and let Righteouſneſs ſpring up together; I the Lord have created it.* Here is the Lord's Command, and the Church's Prayer; *Drop down ye Heavens. Let the Skies pour down Righteouſneſs;* the Lord commands it, the Church and Prophet prays for it. When a poor Believer is praying, ſighing, looking up to Heaven, O that I might have a Glimpſe this Day of the Love of God! O that I did but know that I were redeemed by thy Blood! Saith the Lord, *Drop, down ye Heavens.* For until the Spirit of the Lord come, there will be cold hearing and praying, until the Lord reveal himſelf to the poor Sinner. A poor doubting Soul in his own Imaginations is undone. God's delivering his People from Temporal Miſeries, was but a Drop in Compariſon of his giving Chriſt for poor Sinners to ſatisfy divine Juſtice; then he poured down Righteouſneſs: Saith the Lord, You ſhall not want a Righteouſneſs: I will ſend down a Righteouſneſs to that Soul, *Drop down ye Heavens, and let the Skies pour down Righteouſneſs:* As the Sky when it is clear gives Light, ſo does the Lord by his Spirit reveal to the Soul his Intereſt in Jeſus Chriſt, and his Love to his Soul. That is a poor Life indeed, or Profeſſion, that you live on yourſelf, and your own Performances, and not on Chriſt. You ſee when Chriſt comes down, he comes with the Power of his Spirit on the Hearts of Sinners in their Converſion, and on Saints in their Deſertion, and then you ſhall go away rejoycing.

joycing. O with what chearful Hearts many gone from an Ordinance! They been complaining in the Morning, and hav rejoicing in the Afternoon. And how this? Did it lie in the Power of Man? an earthen Veſſel give this? No, *the H dropt down*; and then what praiſing and ſing God is there in the Soul, when the of God in the Word is poured out on a poo liever that was in Fears and Doubts? Whi Hypocrite never queſtions nor fears his Cond The Believer fears nothing more than dec tho' he is eſtabliſh'd that he ſhall never fall Chriſt, yet he would not be barren: As the Deſire of a Believer to be glorified Chriſt, ſo to glorify Chriſt while on the E Here a Believer hath many Fears and Do Firſt, he fears that God is not reconciled to but the Spirit of the Lord comes to wate poor drooping Soul. Chriſt manifeſts to the that God is reconciled: *I am at Peace with* ſaith the Lord, *Iſa.* xxvii. 2, 3, 4, 5. *In Day ſing unto her, a Vineyard of red Wine.* ly it is red Wine muſt make the Sinners Pe it is the red Blood of Chriſt, a bleeding Red er, muſt give Peace unto the doubting Beli *Sing ye unto her, a Vineyard of red Wine*; demption thro' the Blood of Chriſt is the ſi eſt Song that ever Sinners can hear; it is n Vineyard to work in, but a Vineyard to in, *a Vineyard of red Wine*; without this Wine, our red Sins would undo our poor g Souls: But Lord, How ſhall I know that red Wine, this Blood of Chriſt is made mi How ſhall I know that I am reconciled by Blood of Chriſt? Saith God, *I will water*

our out my Spirit to reveal it and manifeſt
And what then, Lord, ſhall I know? *Fury*
in me, who would ſet the Briers and Thorns
ſt me in Battle? I would go through them, I
burn them together: You ſhall know that
a reconciled God unto you, I am at Peace
thee: How ſhall I be at Peace with thee?
God in the fifth Verſe, *Let him take hold*
y Strength that he may make Peace with me,
he ſhall be at Peace with me. In that Day
e unto her a Vineyard of red Wine. Saith
ord, *I will ſing her a Song*; every Sermon
ear of the Love of Chriſt is a Song to every
ting Believer.
hen poor Souls come to have the Spirit of
ord poured out upon them, to reveal that
is reconciled unto them, then the Soul goes
the Ways of God chearfully; before the
ver was doubting, and fearing, and queſtion-

rt what doſt deſire, O Soul? I deſire nothing
, I crave nothing more, than to enjoy Chriſt.
n ſaith God; *I will ſing you a Song under*
Goſpel, the Lord does not come to call you
Mount *Sinai*, he doth not ſpeak with Terror
Horror; but he comes to ſing a glorious Song
Redemption, that is, *red Wine* to poor un-
: Sinners, and to poor doubting Saints: But
l you, we may ſing and preach 'till we come
e Grave, and not one Soul be converted
brought Home to God, except the Spirit of
Lord come and work with us. For I durſt
k it, if I could but have Acquaintance with
to know your Minds, there is not any one
you that will draw near to God, while you
k God is an Enemy unto you; but if any

thing draws you to God, it muſt be the
of red Wine, Redemption through the Bl
Chriſt. And then as for the drooping Sai
is afraid to come before God while he is
his Fear and Trouble; then, What ſhall
Lord? Take hold of my Strength, that
Chriſt, and be at Peace with me. The
of the Lord reveals to the Soul a reconciled
that God is at Peace with them, and hatl
doned all their Sins. But before, the Sou
What am I? An unpardoned Soul; I am
I ſhall meet my Sins, that they will ſta
in the Face another Day. O that I did but
that Chriſt was mine! That my Sins wer
given me! That I had but the Love of C
Chriſt! I have been looking, ſaith the Soul,
God will come and ſay, *Thy Sins are fo*
thee. David, Pſal. xxxii. was greatly tro
and ſaid, *The Lord's Hand lay Day and Nigl*
vy upon him: A- d how is it now, *I acknow*
my Sin unto thee, and mine Iniquity have
hid: I ſaid, I will confeſs my Tranſgreſſion
the Lord, and thou forgaveſt the Iniquity
Sin. I found great Comfort, I had a
Shower, Chriſt came down as Rain upc
Soul, God revealed his pardoning Grace.
I will confeſs my Tranſgreſſion unto the Lor
thou forgaveſt the Iniquity of my Sin. Wha
David's Sin never forgiven before? Yes, a
Tranſgreſſions were done away, and his Sou
pure in the Sight of God, through the R
ouſneſs of Jeſus Chriſt. But *David* had I
on his Soul, Fear on his Soul, he had a
mer's Drought; would I had a Shower of *M*
I confeſs, I am a poor wretched Creature, I
vile Sinner, I will now look to the Lord

id not look in vain. Are not Believers Sins oned? Yes, they ſhall never be remembred :, but the Believer doth not know this al- s; and when he does not know it, he begins ry out, Is' thy *Mercy clean gone*? But then ills to Mind, *this is my Infirmity:* Then he cries ie Lord, and in comes pardoning *Mercy*, *Be ood chear, thy Sins are forgiven thee.* O what freſhing Shower is this! It is this I have ed for, longed for, waited for. Then next the Soul, I deſire nothing more than to en- Chriſt, yet I am ſo unrighteous, I queſtion ther his Righteouſneſs be mine: Now comes Lord, by his Spirit, and reveals to the Soul, it hath a Righteouſneſs to ſtand before the in. Now the Soul can ſay, *The Lord my teouſneſs.* 1 *Cor.* i. 30. *But of him are ye hriſt Jeſus, who of God is made unto us Wiſ- , and Righteouſneſs, and Sanctification, and emption.* He is made of God to me. O now is made *the Lord my Righteouſneſs.* How ſhall ow this? The Spirit of the Lord reveals to the Saints in the Goſpel of Jeſus Chriſt. I can go boldly to God, and ask Mercy lly of God, *Pſal.* cxxvi. 4. *Turn again our ivity, O Lord, as the Streams in the South:* he Streams in the South refreſh the dry and en Ground, ſo does the Righteouſneſs of iſt revealed comfort my Soul. How barren I in Duty! I was afraid to come to God, I afraid whether my Wandrings would not e God to turn me out of his Preſence; but l hath prepared Chriſt to be my Righteouſ- , therefore in him I come without Spot. ed when I am out of Frame, it is without nfort to myſelf, but I have always Righte-

ouſneſs before God, I have always Boldneſs to the Throne of Grace through Chriſt. Many Prayers that have been made when I was out of Frame, have been no ſmall Trouble to my Soul; until it was revealed to me, that Chriſt was my Righteouſneſs, that he was made Sin for me, that *I might be made the Righteouſneſs of God in him*, 2 *Cor.* v. 21. that is, tho' Chriſt was a Man without Sin in himſelf, yet our Sin was imputed to him, and he was by God reckoned as a Sinner; and then he kills him, putting our Curſe upon him; ſo that to us that are free, Chriſt was made ſo, that God looks on us as if we had performed perfect Righteouſneſs, and when that is done, he ſaves us. You that have lived and not made Chriſt your Righteouſneſs, you will want a Righteouſneſs when you come to die: But they that have made Chriſt their Righteouſneſs, though their Sins be as heaps of Sand, yet through the Righteouſneſs of Chriſt will ſtand as ſpotleſs before God, as if they had never ſinned. Now how do you know this to be your Righteouſneſs? Why, the Spirit of God reveals this to your Souls, and you can as boldly call him, the Lord your Righteouſneſs, as you can call your Houſe and Land, or any Thing you enjoy, your own. If you go to God in Chriſt, whatever is needful for you, you ſhall as ſurely have it as if you had it already. Then next, the Spirit of Chriſt flowing into the Heart of a Believer, gives the Believer ſweet Communion with God. The Soul thinks it is at a diſtance from God, the Spirit comes down in a ſweet Shower, and brings it near to God. O, ſaith the Soul, that I could but enter within the Vail to have Communion

munion with God! But methinks God and I ſtand at a Diſtance; he is in Heaven, and I am (as it were) in Hell: I am as one forgotten; though I lay claim to him as my God, I would have the Knowledge of him that he is my God, and *God of my Salvation*, Pſalm lxxxviii. *O God of my Salvation, let my Prayer come before thee, incline thine Ear to my Cry, for my Soul is full of Trouble.* Sometimes a Believer is full of Trouble. And what is the next? *And my Life draweth nigh unto the Grave, I am counted with them that go down into the Pit.* That is dreadful, when the Fear of Death and of Hell meet together. I am as a Man that hath no Strength to believe, yet I have ſome Glimmerings that thou art the God of my Salvation: But Death and Hell is approaching to me in my Apprehenſion: Wilt thou ſhew Wonders to the Dead; ſhall the Dead live? It is not impoſſible I ſhould live? Shall I have a Shower of Mercy? Shall thy loving-kindneſs be declared in the Grave, or thy Faithfulneſs in Deſtruction? ſhall I have a Shower upon my dying Soul? Shall I be brought to have Communion with God? Thus, when the Lord ſeems to ſtand at a Diſtance from the Soul, he comes down in a Shower by his Spirit, and he finds very familiar Communion with God: Therefore the Apoſtle, when he prays for the *Corinthians*, he prays, That *the Grace of the Lord Jeſus, the Love of God the Father, may be communicated unto them by the Holy Ghoſt.* 2 Cor. xiii. 14. *The Grace of the Lord Jeſus Chriſt the Love of God, and the Communion of the Holy Ghoſt be with you all*, Amen. The Grace of Chriſt your Life, the Love of God in Chriſt, communicated to you through the Holy Ghoſt:

So when the Love of God is come down on the Soul, then the Soul comes to have ſweet Communion with God; before the Soul was afraid to come to God, but now it can ſay, *Lord, thou knoweſt me, and I know thee: Lord, thou knoweſt what is in me, and what thou haſt wrought in me.* Thus the Soul goes on knowing and being known: So the Soul is carried on in this ſweet Frame, with that familiar ſweet Communion with God, that the Soul wiſhes it might always be employed in God's Service. Again, When Chriſt is revealed by the Spirit to the Soul, the Soul comes to know its Adoption, that it can and doth know God to be his Father, the Spirit of the Lord poured out, crying *Abba Father.* Gal. iv. 4, 5, 6. *But when the Fulneſs of the Time was come, God ſent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.* Chriſt comes to redeem us, the Holy Spirit comes to reveal to the Soul that you are no more Servants, but Sons, that we might receive the Adoption of Sons: Sons of God redeemed by Chriſt's Blood; but the Soul ſeems to be doubting whether it be ſo or no: Well, ſaith the Apoſtle, *becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying Abba, Father.* O what would many a poor doubting Soul give to call God Father! Though many a Wretch calls God Father, yet a poor Believer, if all the World were given him to be his Portion, he would trample on all to call God Father in Deed and in Truth; to go to God as a Father, to have God for my Father, that glorious God that made Heaven and Earth, that glorious God that turns Men to Deſtruction,

and ſaith, Come again ye Children of Men ;
ɔ feeds the Saints above with eternal Plea-
: This God I can call *my God, my Father,*
Portion ; my Portion living, my Portion dy-
; a Portion beyond all the World. This
l, by the Spirit, the Soul comes to know to
his Father, and the Soul is never well but
n he is ſpeaking to his Father, there is ſuch
onverſe between the Father and the Child.
ıin, The Spirit when it comes with its re-
ing Evidence, comforts the drooping Soul,
: Jeſus Chriſt is everlaſting Life to him. They
: live on Chriſt ſhall have everlaſting Life
n Chriſt. The Believer hath many ſweet
comfortable Showers, many precious Drops
ring into his Soul, that he can witneſs the
pheſy is come to paſs. The Prophet *Joel*
h, *Joel* iii. 18. *And it ſhall come to paſs in*
t Day, that the Mountains ſhall drop down new
ne, and the Hills ſhall flow with Milk, and all
Rivers of Judah ſhall flow with Waters, and
ountain ſhall come forth from the Houſe of the
d. The Prophet alludes to thoſe Waters that
:e conveyed from ſome Spring through Con-
t Pipes towards the Altar, *Ezek.* xlvii. 1, 2,
for the Uſe of the Temple, in which Water
Prieſts waſhed what was to be waſhed. This
doubt is a Shadow of the purifying Blood of
riſt, and his ſanctifying Spirit and Word ;
l in that it is ſaid to come from the Lord, it
imateth that theſe glad Tidings, this ſaving
ace ſhall be firſt preach'd from *Jeruſalem*, and
the Church, which is the Houſe of God,
ll be publiſhed to others. The Valley of
ttim that this Fountain ſhall water, the Mean-
is, it ſhall refreſh, purge, and make fruit-

ful in all holy Works. It was on the Plain of *Moab*, on the Borders of *Iſrael* toward the South-Eaſt, *Numb.* xxxiii. 49. *Joſh.* iii. 1. not far from the Red Sea. Theſe Waters ſhall flow down to the dry and thirſty, the barren and fruitleſs *Gentiles*, and make them fruitful. *And it ſhall come to paſs in that Day*, in the Day of the Goſpel, in that Day that a Soul believes in Chriſt; what ſhall come to paſs? *In that Day the Mountains ſhall drop down new Wine*, the new Wine of the Goſpel, not the old Lees of the Law, but Wine upon the Lees. The Law may fret and grind your Spirits to Powder, but what can melt them but the Covenant of Grace? *Iſa.* xxv. new Wine, new Comforts, new Peace and Joy; that the Law could never bring, Chriſt brings; and the Hills ſhall flow with Milk; the glorious Promiſes of the Goſpel, that ſhall be as Milk to the poor Soul, Milk to poor Babes in Chriſt. But then a poor Soul may object, Truly I have deſired Chriſt, if I know my own Heart I would fain live upon Chriſt; but yet I find my Heart very barren, I do not find my Soul flouriſhing, nor increaſing, nor growing, but I find Comforts are abſent from my Soul, that I may ſay ſtill, the Comforter that ſhould relieve my Soul is far from me. To this I anſwer, Soul, you that deſire Chriſt, nothing in the World is like Chriſt to you; you ſhall not miſs of growth in Grace, you ſhall not miſs of this bleſſed Life; though the Lord may not give it to you according to your Meaſures, but according to his own good Will, Grace and Wiſdom, for God hath very glorious Ends that you have not your Veſſels full at once.

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The firſt Reaſon is, That you may depend upon Jeſus Chriſt for daily Incomes and Supplies. Alas! while you are in this Life your Veſſels are always filling, and you are always to live in a way of dependance on Chriſt, not only for that Grace you have received, but for daily manifeſtation of Grace to your Souls, for the Grace of Faith, and for the Love of God to your Souls. You are to wait daily on the Lord for ſtrength. *Not I live*, ſaith *Paul*, *I live, yet not I, but Chriſt liveth in me, and the Life which I now live in the Fleſh I live by the Faith of the Son of God*, Gal. ii. 19, 20, 21. I depend on Chriſt for all, I live by the Faith of the Son of God; and one that lives by Faith does not live by Sight. There is ſomething abſent that a Man waits for; for what we enjoy what need we hope for, and what need we act Faith for what we poſſeſs? We are to depend on the Lord Jeſus Chriſt, ſo as to act Faith in him for new Supplies of Grace. We are to ſet ourſelves under thoſe golden Pipes that do convey the golden Oyl; you are to be looking to the everlaſting Hills from whence your help comes, as the *Pſalmiſt* ſaith, *Pſalm* cxxiii. 22. *Behold as the Eyes of Servants look unto the Hands of their Maſters, and as the Eyes of a Maiden unto the Hand of her Miſtreſs, ſo our Eyes wait upon the Lord our God, until that we have Mercy upon us. Pſal.* cxxi. 1. *I will lift up my Eyes unto Hills from whence cometh my help.* The Hills where the Temple was built, *Sion* and *Moriah*, there will I look, from whence comes my help: Now we muſt look up to God in Chriſt for Supplies of Grace, and Peace and Comfort; we are to expect our Comfort from thoſe Mountains that drop down new Wine, and the

the Hills that drop down *Milk*; the Skies that pour down Righteouſneſs, and the Heavens that rain down Grace. Were your Comforts always flouriſhing and green, were you always filled with Joy, would there be ſuch a Dependance on Chriſt, where you are daily ſupplied and renewed? When Perſons are waiting for Rain they ſet their Veſſels forth Day and Night, and when they are full, they take them in again; but Perſons that turn the Cock to let it run into their Ciſterns, it fills them preſently, they wait no longer. Alas! many run to their own Ciſterns, their own Duties, walk by the Sparks of their own kindling, to what they can perform, which the Lord complains of *Jer.* ii. 1. *My People have committed two Evils, they have forſaken me the Fountain of living Water, and hewed to themſelves Ciſterns, broken Ciſterns that can hold no Water.* Alas! their Ciſterns will not hold Water, their Veſſels will quickly be empty again; but the Soul that waits on Chriſt will be like the Huſbandman that waits for Rain, is glad when he ſeeth the Clouds are gathering; the Husbandman is glad, he looks on his withered Graſs and Corn, but, ſaith he, the Clouds begin to gather, and I wait for Rain, and that will revive them again: So ſaith a poor Soul, I do expect, yea, I do wait for the Lord to come with new Light, and new Love, and new Peace, and new Comfort, and new Aſſurance of his Love, and that I may read my Pardon in his Blood, and my Comfort in his Love. Saith the Lord, *I will be a Dew to Iſrael*, Hoſ. xiv. 5. In the myſtical and ſpiritual Senſe it ſignifies Chriſt, who doth by his holy Word and heavenly Grace drop down and diſtil upon the Soul of Believers by Princely Favours

vours and loving Countenance, which is as a Cloud of the latter Rain: That which Dew is to Fields, Gardens, Vineyards, Flowers, Fruits of the Earth after an hot and ſcorching Day; that the Favour, Word, Grace, loving Countenance, and Holy Spirit will be to the drooping and afflicted Conſcience of his People. *Dr.* Reynolds.

A Believer hath his Dependance on the Lord Jeſus Chriſt, who is appearing before God for him, pleading the Sinner's Cauſe, preſenting his own Wounds before the Father, 'till he pours down his Grace into the Soul, and drops down Showers of Grace into the Heart. But a Soul that feeds himſelf with his own Gifts and Parts, he does his Duty, and is gone, therefore he does not wait for, nor depend on Chriſt. But, ſaith a Believer, I would be in a believing Frame, tho' I do not find Chriſt coming, I will look up, *Pſal.* v. 1, 2, 3. *Give Ear to my Words, O Lord, conſider my Meditation. Hearken unto the Voice of my Cry, my King and my God, for unto thee will I pray. My Voice ſhalt thou hear in the Morning, O Lord; in the Morning will I direct my Prayer unto thee, and will look up.* There are many go to their own Ciſterns in the Morning, performing Duty, exerciſing what Gifts and Parts they have, or what they remember; they do Duty, but, it may be, think not on Chriſt one Moment more all the Day: Theſe are poor empty Ciſterns that can hold no Water: But, ſaith the Pſalmiſt, *I will pray and look up*; though I am come off from my Knees, I have not done looking up, expecting or believing, for I wait for the Lord's Anſwer, I look for a Return of Prayer, I look for Supplies of Grace, for Supports

ports of Faith, for Comforts to my Soul. Many pray, but do you look up, do you believe, do you make Chriſt your Life, depending on him for the Showers of his Grace to come into your Souls? That may comfort you, and quicken you, and may be Matter of Praiſe, not only that you may quiet Conſcience, but that you may enjoy God. When the Earth is dry, if a Drop does but fall, our Hearts begin to be glad, we hope to have Showers from Heaven: So when a Soul finds but a Drop of Comfort, a Drop of Love, a little Taſte; ſaith the Soul, Chriſt is coming, now he is revealing himſelf; I will depend upon him as long as I live; as *Job* ſaith, *Though thou kill me, yet will I truſt in thee*; ſo ſaith the Soul, I will depend on thee: And as *Luther* ſaid, *Though Chriſt come againſt me with a drawn Sword, yet will I run into his Arms.*

Secondly, The ſecond Reaſon is, That as you ſhould depend on Chriſt, ſo you ſhould be waiting in the Way of Duty, waiting in Ordinances. What Confuſions have come into the *Minds* of Perſons, throwing off Ordinances; pretending they had the Light within them, and were come to Perfection, and had no need of Teaching, pretending they knew more than could be taught them? But ſpeak with a Believer, he will tell you another Thing, he will tell you he wants Comfort, he wants Grace, he wants teaching, and that he wants new reviving, *Iſa.* xxvi. 8. *Yea, in the Way of thy Judgments, O Lord, have we waited for thee; the Deſire of our Soul is to thy Name, and to the Remembrance of thee. With my Soul have I deſired thee in the Night; yea, with my Spirit within me will I ſeek thee early; yea, in the Way of thy Judgments have we waited*

ed for thee: Though thy Hand hath been as it were againſt us, though thou haſt ſeemed to frown upon us, yet we have waited for thee; though it be dark with us, whether it be the Night of Affliction or the Night of Deſertion, as well as in the Night of Trouble and Adverſity; though our Souls are in an afflicted State, or a diſcomforted State, we will wait till thou return; we will wait for that God that hides himſelf from the Houſe of *Jacob*: Not like ſome that are ſeeking purer Churches through the deceiving of *Satan* and their own Hearts. Many there are that think they have Knowledge enough, and Peace enough; but theſe are the Deluſions of *Satan*, that they may not wait upon God in the Way of his Appointment; they think they need no more Teaching: But the Lord will not leave his People to theſe Deluſions; for they ſhall, through his Grace, be ſo kept; they ſhall be kept waiting on him in his Ordinances and Appointments; ſo from Ordinance to Ordinance, from Duty to Duty, carried on from Strength to Strength. If you had a full Harveſt preſently, you would be ready for Glory; and if your Veſſels were filled here, you would be ready for an immortal Life; you would be ready for your Life to be ſwallowed up in Victory; as when you are diſtilling *Aqua Vitæ*, or any other Spirits, you ſet a Bottle under it, and that drops in, Drop by Drop, and when it is full you take it away; and if it had been filled at once you would have took it away. The Lord Jeſus Chriſt could fill the Veſſel at once: But what then? Could you contain your Joy? You muſt enter into the Joy of your Lord. When the Bottle is full it is taken away, it can hold no more;

ſo

ſo when a Soul is filled with Grace, and Comfort, and Aſſurance, what is he fit for but Glory? To go to enjoy God in that full Meaſure that the Saints and Angels do? But you have *Mercy* diſtilled out, ſome Drops in one Sermon, and ſome in another, that your Souls may be ſtill filling up 'till you are fit for Glory: If you were full at once, you would not need any more Ordinances. But now the Soul ſaith, I bleſs God for his Ordinances, for I have received ſome Comfort by them; O that I had a full Aſſurance! O that I could ſee more of Chriſt! O that I were perfect in Chriſt! O that I could love him as the Saints do that are in Glory! If you could, then you need not come any more to Ordinances. You ſee in a Cloud a bright Side and a dark Side, in Ordinances you have Peace and Joy: Ay, and you have Temptation, that you may long for another Ordinance, that you may have Peace and Comfort; ſo you are led from Ordinance to Ordinance, you are led from Duty to Duty, 'till you are brought to Glory. So when you have received ſome Revelations of Chriſt, you long for Ordinances again, that you may receive more: I ſay, a ſincere Believer that waits upon the Lord Jeſus Chriſt, that waits for a Shower from Heaven, he may ſee, that in every Complaint he hath Cauſe to rejoyce; he muſt needs ſee ſomething; though he has a dark Cloud, he cannot but ſay, Truly he hopes to ſee a bright Cloud alſo: He cannot but own that he hath ſome Glimmering of Hope that were never found before. Converſion, that was never found in a carnal Heart; as ſometimes the Lord is pleaſed in an Ordinance to give unto the Soul at one Time one Promiſe, and at another Time another.

ıer. If a *Man* had a Field of Corn, and ld threſh and grind it at once, could he eat at once? No, but a little and a little at a e: So the Field of the Promiſes is a large l, when you come to Glory, all the Fields be bound up, and all the Promiſes will be mpliſhed, and you will have your Souls in glorious Paradiſe of perfect Bleſſedneſs: now the Lord is pleaſed to drop in one Pro- at one Time, and another at another. The Woman at *Canaan* deſired to be under ſt's Table to be fed with Crumbs. They wait on Chriſt for Crumbs, ſhall not miſs ıaving their Fill at laſt. A poor Soul in ſt gets at one Time one Promiſe, and at an- r Time another, and ſo is carried on till the veſt is white; when you are ripe for Glory, : will be a perfect Accompliſhment of all the niſes; but in the mean Time we muſt wait hoſe great and precious Promiſes, 2 *Pet.* i. *lereby are given to us exceeding great and pre- Promiſes, that by theſe you might be Parta- of the divine Nature*: Exceeding great and ious Promiſes, but theſe Promiſes drop down ou have need; *hereby are given to us exceed- reat and precious Promiſes*; great incompa- : Grace, Love and Mercy are wrapt up in , at one Time one, and another Time an- r is dropt into the Soul. The Sons and ghters of *Sion* that wait on God in a Way Duty, O the ſweet and precious Promiſes that have given them! As *Ruth* followed *Boaz*'s at Night; to ſpiritualize this, Who was but a poor *Gentile*? She was a *Moabitiſh* nan. O how good it is to be waiting! It is Believer's Duty to be waiting on the Word;

and

and all the Means of Grace, and what ſhould he do at Night? Lie down at Chriſt's Feet, leave him not 'till you are married to him, nor then, 'till you are brought home to Glory, while you enjoy him fully: So I ſay, wait on him gleaning in his Field, and you ſhall have ſweet divine Comfort and Conſolation from him at laſt.

Secondly, As for Promiſe, ſo for quickening your Hearts by his Spirit, when you cry with *David*, *Pſal.* cxix. 25. *Quicken me for my Soul cleaveth to the Duſt.* The Lord is pleaſed ſometimes to come in with quickening Grace to your Souls, that you find your Heart quickened and revived like a dry Tree or Plant after Rain: So the Soul complains, I am like a barren Wilderneſs, I do not find my Heart aſcend up to God, my Heart is even cleaving to the Duſt, but he deſires quickening; *Quicken thou me according to thy Word*; thou haſt promiſed quickening Grace, therefore I wait for Quickenings; ſo a Soul ſaith, O that I had Chriſt! Could but my Soul taſte him! Could my Soul experience his Revivings! And in waiting have you not found his Quickenings, when you have confeſſed your Soul was free among the Dead.

Again, Have you not found new Strength to believe in Chriſt? You have gone Home ſometimes, and ſaid in your Hearts, I will never doubt more, I will never give Way to Unbelief more, I will never to my dying Hour misbelieve the Promiſes of God, *for his Promiſes are ſure, and his Mercies never fail.* I could ſing with the Pſalmiſt, *Praiſe the Lord, for his Mercies endure for ever*; *praiſe the Lord, for his Goodneſs never fails*: And can witneſs what the Pſalmiſt ſaith,

ſaith, *Pſal.* cxxxviii. 2, 3. *I will worſhip towards thy holy Temple, and praiſe thy Name, for thy loving-kindneſs and for thy Truth; for thou haſt magnified thy Word above all thy Name; in the Day when I cried thou anſweredſt me, and ſtrengtheneedſt me with Strength in my Soul. In the Day that I cried*, that I waited upon thee, immediately I had new Strength from thee: When my Heart was faint, when my Soul was in a languiſhing Condition, I cried unto thee, and thou ſtrengthened me with Strength in my Soul; I had Strength to believe, I had Strengh to wait, I had Strength to hope, and I had Strength to live upon Chriſt for all. Have you not experienced this, that you have come weak to an Ordinance, yet have found Strength, as one that hath drank new Wine? Therefore the Lord is pleaſed to give you Strength, that you may go from Duty to Duty, from Mercy to Mercy, from Peace to Peace. O you that wait on Chriſt in a Way of Dependence for new Reviving, and new Manifeſtations to your Souls, what Comfort will it be to you, though you have little Strength, to go from Strength to Strength? The Lord hath promiſed it, *Pſal.* lxxxiv. *They ſhall go from Strength to Strength 'till they appear before God in* Sion. This was ſpoken of the willing *Iſraelites*; many tarried at home to worſhip *Jeroboam*'s Gods, they would not come to *Jeſuralem*, the Journey was too far, and the Coſt and Pains too much; they would rather ſerve the Calves that *Jeroboam* had ſet up: But the godly *Iſraelites* went to *Jeruſalem*; and what did the Lord do for them? See *Verſe* 5. *Bleſſed is the Man whoſe Strength is in thee, in whoſe Heart are the Ways of them*; whoſe Heart is found believing and waiting for Chriſt,

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whoſe Heart is united to Chriſt, and found waiting in his Appointments: What then? *They go from Strength to Strength, every one of them in* Sion *appeareth before God*; not one ſhall faint by the Way; every one ſhall appear before God in *Sion* if they have never ſo far to go, as ſure as if they had but a Mile to go: So it is in this Day of our Goſpel Worſhip, in our waiting on Chriſt in the Means; the Soul ſaith, I have many Duties on my Hand to perform, and I do not know how to do them; but if your Soul deſires to believe in Chriſt, to live in Chriſt, to rowl upon Chriſt, to wait on him in his Ordinances, you ſhall go from Strength to Strength; you ſhall every one come to Glory, tho' you go through the Vally of *Bacha*; though you have dark Places, and barren Places, you ſhall have Wells of Salvation, and they ſhall refreſh your Souls. Chriſt will be dropping his Comforts and Grace, that you ſhall be filled with Comfort; you ſhall go from Strength to Strength, 'till you appear before God.

Again, As for your Strength, ſo for your Victory and Conqueſt over Corruption: Have not you found in your waiting, that the Life of Chriſt hath been manifeſt in the Death of your Corruptions, in your Conqueſt; that when you have cried out, O wretched *Man* or *Woman*! O how unfit to wait on Chriſt! O how dark and dead am I! Yet have not you through the Grace of Chriſt, found the Life of Chriſt made manifeſt, that you have gone away conquering and victorious? Though you do deſire to live upon Chriſt, yet you have not brim full of him at once, but do receive your Joy and Comfort from him, Drop

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by Drop, that you may live on Chriſt in the Way of his Appointments.

Thirdly, The third Reaſon is, that your Souls ſhall not be filled as you deſire, but Drop by Drop, becauſe we are not able to bear much of God's Glory at once, we ſhall be overſet with the Feaſt if it be too much, we are not able to drink much of this new Wine, it is a Joy unſpeakable and full of Glory; therefore the Saints are called to enter into the Joy of their Lord, becauſe this Glory is unſpeakable, and cannot enter into them, as good Mr. *Welch*, when he was in Prayer and Communion with God, *Hold Lord*, ſaith he, *it is enough*. So the Spouſe complains of being ſick of Love, not for an abſent Chriſt, but for the great Enjoyment, *Cant.* ii. 4. *He brought me into his banqueting Houſe, and his Banner over me was Love.* What then? *Stay me with Flagons, comfort me with Apples, for I am ſick of Love.* But in the 5th *Chapter* ſhe was ſick of Love for an abſent Chriſt, for a withdrawn Chriſt; not abſent in Union, then ſhe could not be ſick of Love, nor for Communion, but overſet with Manifeſtations, not in that Manner as ſhe enjoyed when ſhe ſat under his Shadow in the third Chapter, that ſhe taſted his Fruit to be ſweet, for then ſhe had it by Degrees, but here in more abundant Manner, *Verſe* 3. *As the Apple-tree among the Trees of the Wood, ſo is my Beloved among the Sons. I ſat under his Shadow with great Delight, and his Fruit was ſweet to my Taſte.* While the Fruit drops from the Tree, the Spouſe could eat it, taſte it, reliſh it, and that with Delight, and was not overſet with it; but ſhe wants more Communion. *He brought*

me

me into his Banqueting-Houſe to the Love-Feaſt, there his Banner over me was Love.

Firſt, You ſee a Believer in a State of Grace cannot move one Foot 'till Chriſt move him; how much leſs can a Soul that is in a State of Sin move after Chriſt? Chriſt brings a Soul on from leſſer to greater Enjoyments, from leſſer to greater Manifeſtations; *he brought me into his Banquetting-Houſe*, where it was ſweet to ſit, where I had an Apple, a Drop of Love, a Taſte of his Grace: But *he brought me*, I could not get thither of myſelf; *he brought me to his Banqueting-Houſe*; what Sauce to the Feaſt? *His Banner over me was Love*: What would have been the Banquet without the Banner of Love? *His Banner over me was Love.* What then? ſhe was made ſo much of, filled with ſuch Joy, ſuch Comfort; filled with ſuch Aſſurance, filled with ſuch Delight, that ſhe was fain to cry out, *Stay me with Flagons, comfort me with Apples*; my narrow Veſſel will not hold it, I muſt have new Strength. *Stay me with Flagons*, new Wine, that is, the Thing containing for the Thing contained in it. By Flagons is meant the Wine contained in the Flagons, as we ſpeak in the Lord's Supper: We ſay, this Cup is the New Teſtament in his Blood, that is, the Wine in the Cup. So here, the Spouſe, *Stay me with Flagons*, I have ſuch a Love Feaſt, I want Flagons of Wine to ſtrengthen me; yea, and let me have ſome of the Apples too, that before dropt from the Tree, I am ſick of Love. Do you not wiſh ſometimes, O that I were filled with Chriſt! O that I could praiſe him, love him, behold his Face, and enjoy him as they do above! Could our poor weak Veſſels bear this? No. When the Lord paſſed by,

y, *Moſes* was to lie in the Clefts of the Rock; nd the *Evangeliſt John* fell down before him; nerefore he gives Drop by Drop, that we might ot have our Hearts overſet, but an Appetite o long for more of him: But for the full Manieſtation of him, that is reſerved for you in Glory, where you will have Strength for Viſion, and where you will have Support for Fruition; there you will have your Fill of him, when he brings you to the Throne of his Glory.

Fourthly, The Lord Jeſus Chriſt is pleaſed not to come down with thoſe full Streams, and pour in as your Souls, may be, would deſire, becauſe your Souls may have a real Impreſſion of his Divine Grace and Love to your Souls. When the Soul hath longed and waited for Manifeſtations of his Favour, what deep Impreſſion does it make? Then *O bleſs the Lord my Soul, and all that is within me bleſs his holy Name*, Pſal. ciii. How was the Pſalmiſt taken with the loving-kindneſs of God? What deep Impreſſions does it make on the Heart, when the Soul hath been in the miry Clay, and there hath been dead and cold, and the Lord hath quickened it?

Fifthly, The Lord Jeſus Chriſt is pleaſed to give down to your Souls not ſuch full Flowings as you may deſire (but yet you are not barren) that nothing may be loſt of his divine Grace and Love; there is Milk for Babes. What, would you have all ſtrong Men? What then ſhould we do with the Milk? There is Milk for Babes, and Meat for ſtrong Men? The Apoſtle writes to Children, to young Men, and to Fathers; there are Children that can ſcarce go, muſt be carried

ried in Arms, there is the Breaſt for them; then there is young Men, that is the Chri that can weather Temptation better than others. Alas! ſhould we preach to weak lievers, as we do to ſtrong Believers, they w be diſcouraged, and think they had no Gr There are ſome that are able to weather T tation, and to conquer Corruption, and to come the Enemies of their Souls, and bea the Hidings of God's Face better than otl but then there are old *Men*, Fathers in C and they have more Experience in Trials, Experience in Comforts: *David* had Exper *Hide not thy Face from me, thou haſt beer Help hitherto, leave me not, neither forſake God of my Salvation.* Conſider there are Sorts; if every one ſhould be a Father, one young Men and ſtrong, then there wou no Children: You that cry you are barren, you no Grace, becauſe not ſo much as o and as you deſire? And tho' you have not divine Manifeſtation as others, therefore i Chriſt yours? Have you not your longing D many Times filled up abundantly? Thei ſmall Veſſels and larger Veſſels, the Lord would have nothing loſt of his divine Grac Love; and Believers that ſerve him faithfull ſincerely, yet have not ſuch Manifeſtations, full Showers as they deſire: Would you ha Love, all Aſſurance, all Comfort? And ſc along: But are not you conſcious that ma the Children of God are not ſo? But the longing depending on Chriſt for *Manifeſtat* and would not you have ſome Drops of ſort for them? Yes, ſaith the Believer, the would go beſide you at that Time; for

ou have Aſſurance, you need not thoſe Com-orts and Supports as poor doubting Souls want; ut you are rather for praiſing and bleſſing God: ut yet we are in divers Frames, and the Soul ſtill thirſting or wanting, and ſees its want of race; that Frame of Grace ſeldom meets with Diſappointment in the Word, but ſomething falls o their Share. If you had your Hearts full of oy, and had full Aſſurance, you would rather e ſeeking a Place to be praiſing God, than to be under ſuch Ordinances, where we are diſpenſ-ing and giving Comfort to doubting Souls. As a Child at a Table, give it a Bit and a Bit, and the Child will be looking up in your Face; but if his Belly was filled at once, it would be ready to be gone; ſo if you were filled with Comfort and Joy, and ſo were not living upon the Lord Jeſus Chriſt for the Manifeſtations of his Grace, you might not have one Sentene in ſome Sermons belonging to you. But the longing Soul is ſtill longing and waiting, becauſe they are ſenſible they want more Grace, more of Chriſt, more of the pouring out of the Spirit. When we have a plenty of Rain we have not ſo many Veſſels empty; but when the Hills are dry, and the Vallies want Rain, then the Veſſels are ſet forth, if but a little Rain falls: So when you have thoſe full ſtreams of Mercy you deſire, there will not be ſuch running to ſet out your Veſſels, as when you feel your Wants, and are more ſenſible of your Emptineſs. O with what Earneſtneſs do you thirſt after Chriſt, and the Means of Grace, when you are under the Senſe of your own Poverty! Then the poor Believer cries, O let my Veſſel have ſome Fillings! O that my

Heart may not miſs any of that Comfort, that Joy that drops in the Word!

Sixthly, The Lord is pleaſed to give us by Drops, and not in ſuch full Meaſure as is deſired, that they may be the more endeared to Jeſus Chriſt. It is the whole Work of a Believer, though he uſe Means, yet to live on Chriſt: *Adam's* Nature is too much in us, we think we have Stock enough, like the Prodigal, *Give me my Portion and I will be gone*; ſo we think we have enough of our own: And if we have inlarged Hearts, inlarged Deſires, we are apt to reſt on Ordinances more than Chriſt: But when the Soul ſees nothing, neither Ordinances nor Duties can help it, then it reſts on Chriſt, then it lives above all upon Chriſt; they uſe all Means they may to enjoy Chriſt, they wou'd leave no Stone unturn'd (as the Spouſe) that they may meet with Chriſt, *Cant.* iii 2. *I will riſe now and go about the City; in the Streets, and in the broad Ways will I ſeek him whom my Soul loveth: I ſought him but I found him not.* The Spouſe uſed all Means, ſecret Duty, publick Duty, all Ways to meet with Chriſt, but ſhe could not prevail 'till Chriſt revealed himſelf to her.

Seventhly, The Lord is pleaſed thus to give to us, that we may be more thankful for every Shower of Grace.

So much for the ſecond Particular; the Soul muſt needs live a growing Life that lives on Chriſt, becauſe Chriſt comes down as Rain on the Soul; and although the Soul does not find thoſe Manifeſtations that it deſires, yet the Lord intends nothing but Good towards it.

Thirdly, They that live this Life of Faith, that deſire Chriſt in all, and live on him in all, Jeſus

Jeſus Chriſt will, through his Grace, make them live a fruitful Life, becauſe Chriſt is to them a glorious Sun of Righteouſneſs: As he is Rain from Heaven, ſo he is the Sun of Righteouſneſs; the Believer lives under the warming divine Beams of this glorious Sun. *For me to live is Chriſt*; to live under his divine Beams of Grace, to have my Eye fix'd on this glorious Sun of Righteouſneſs, to have my Aims and Ends, and my Eye ſingly fix'd upon him; therefore the Believer that by Faith lives on him muſt needs live a fruitful Life, *Mal.* iv. 2. *But unto you that fear my Name ſhall the Sun of Righteouſneſs ariſe with healing under his Wings; and you ſhall go forth and grow up as Calves of the Stall. Unto you that fear my Name.*

Firſt, You have the Perſons that enjoy this great Privilege, thoſe that fear the Lord, to wit, Believers, diſtinguiſhed from all others.

Secondly, The Author of this Glory, the Lord Jeſus Chriſt.

Thirdly, The Mercy they ſhall receive from him.

He ſhall ariſe with healing under his Wings upon ſuch as fear his Name. This general Mercy hath three glorious Manifeſtations.

Firſt, *He riſes with healing under his Wings:* Chriſt makes healthful Souls; the Believer hath an healthful Soul.

Secondly, Here is Liberty to the Soul, *they ſhall go forth*; one that knows not Chriſt is in Bondage; but *they ſhall go forth.*

Thirdly, Here is their Growth, *they ſhall grow up as Calves of the Stall*; upon them that fear the Lord the Sun of Righteouſneſs ſhall riſe with healing under his Wings. Though the Believer

ſometimes may have his doubting Fits, his Deſpondency many Times, yet the Sun of Righteouſneſs will not let him periſh for want of healing; *he will riſe with healing under his Wings.*

Firſt, The Lord Jeſus Chriſt heals the Souls of Believers with his Spirit, when he pours out his Spirit into their Souls; comfort ye, comfort ye my People, I will ſend the Comforter to you. To a poor doubting, drooping, deſponding Believer, the Lord Jeſus Chriſt riſes with healing under his Wings, he ſends him a divine Cordial from Heaven, he ſends a Drop from his own Heart; the Spirit of God comes and heals the Soul. When the Diſciples were under Trouble, the Holy Ghoſt is promiſed, *I will ſend you the Comforter*: Though it is a dark Day, though you think you ſhall never bear your Burden, yet I will ſend the Holy Ghoſt that ſhall be a Comforter, that ſhall lead you in all Truth, that ſhall be better than my Preſence: So the poor Spouſe, her very Bowels were turned within, her very Heart was broken: *I opened to my Beloved and he was gone*; my Soul fainted, my Heart melted: What then? Did he leave any thing behind him? Yes: He left Myrrh upon the Handle of the Lock; he did not only leave a Lock and Key, he did not leave an Heart without Faith, nor an Heart without ſome Peace, nor an Heart without Joy, nor an Heart without Comfort. A Soul that is under the Law, when he hath done a Duty, is dead and hard ſtill; but the Lord Jeſus Chriſt leaves Myrrh upon the Handle of the Lock; though he was gone and left her wounded, he left her Balſam to heal her. Whenever the Lord Jeſus Chriſt

Chriſt leaves his People, he leaves Myrrh behind him, *My Beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him. Cant.* v. 4.

Firſt, Chriſt heals with his Spirit.

Secondly, Chriſt heals with his Merits.

When a Believer is under Trouble and Fear, his precious Blood of Chriſt comes freſh to them, and is applied to them; *they overcame by the Blood of the Lamb.* When a poor Soul goes mourning, wiſhing, longing, O that I knew that Chriſt were mine! Then Chriſt comes with his glorious Merit, with his precious Blood he comes and heals the Soul, comes and applies that Blood, *in whom we have Redemption through his Blood, the Remiſſion of Sin*, Epheſ. i. 7.

Thirdly, The Lord Jeſus Chriſt heals the Soul with his Righteouſneſs.

When a Soul finds itſelf in a naked Condition, (as it were) it cannot draw nigh to God, it cannot look up to God, it cannot ſpeak chearfully of God, nor thank God for Riches of Redemption, fearing Chriſt is none of his; the Lord Jeſus Chriſt reveals his Grace and Redemption; and the Soul ſaith, *The Lord is my Righteouſneſs*; the Lord Jeſus Chriſt heals all the Faculties of the Soul.

Firſt, He heals the Underſtanding: Though the Believer hath true Knowledge of Chriſt, yet he may be in the Dark; when he ſtands behind the Wall, the Believer cannot ſee him. The Lord Jeſus Chriſt is pleaſed by his holy Spirit to enlighten the Underſtanding, to ſee how glorious and beautiful this Sun of Righteouſneſs is: As the Sun is the Glory of the World, ſo Chriſt is the Glory of the Soul. As the Sun is *Speculum*

Mundi, ſo Chriſt is *Speculum Animæ*; all th
ritual Light that the Soul enjoys comes in
through Chriſt. *Pſal.* xxxvi. 9. *For with
is the Fountain of Light, in thy Light we
ſee Light*; ſo that I ſay, this glorious Su
Righteouſneſs heals the Underſtanding; he c
the blind Eyes, and leads the Blind in a
they knew not. The glorious Goſpel is the
riot that the Sun of Righteouſneſs rides in,
brings immortal Life to Light through the
pel: But what would the Goſpel be withou
Sun of Righteouſneſs, 2 *Tim.* i. 10. *But is
made manifeſt by the appearing of our Sa
Jeſus Chriſt, who hath aboliſhed Death, and
brought Life and Immortality to Light by the
pel.* What would a Goſpel be without a Ch
It would be as a Box without a Pearl; it w
be as a Glaſs without Quick-ſilver; nay, a
Soul would have no Eyes to ſee this Glaſs,
it not that Chriſt ſhines into the Soul: B
Chriſt comes, every Soul is ſhut up as in a
Dungeon, and can ſee nothing; but when
glorious Sun doth ſhine with his glorious B
on the Soul, how does the Soul ſee his Be
and Excellency! Then it may be ſaid, that the L
of the Lord is riſen upon them, *Iſa.* lx. 1. *A
ſhine, for thy Light is come, and the Glory of the
is revealed.* When a poor doubting Believer
the Revelation of this Sun of Righteouſneſs, w
he ſhines on the Soul with the divine Beams o
Grace, with the divine Beams of his Love,
the divine Beams of Comfort, with divine Be
of Peace, this Sun of Righteouſneſs is united
a Believer: We cant have a dark World while
have the Sun; our Horizon cannot be
while we have the glorious Sun in it: So Cl

in the Believer the Hope of Glory, and they
e in Chriſt, and Chriſt lives in them: But
es he always ſhine alike in them? No: The
n doth not always ſhine alike, though it is
e ſame one Day as another, yet ſometimes the
ouds keep it from us, but yet they are en-
htned with it. Take Notice of this, you can
ver be thriving Souls, while you are ignorant
uls: But a Believer, though he complains of
norance, hath ſuch Knowledge, that he can
y, I deſire none but Chriſt, none in Compari-
n of Chriſt: The Soul can ſay, I deſire nothing
t Chriſt; and if you ask me, what I would
ve, I would tell you Chriſt above all. If you
k me, how came you to know this glorious
rd? He ſhined on my Underſtanding in the
rious Glaſs of the Goſpel, changing my Soul
o the ſame Image, 2 *Cor.* iii. 18. *But we all
th open Face, beholding as in a Glaſs the Glo-
of the Lord, are changed into the ſame Image
m Glory to Glory.* When a Soul comes to
in the Glaſs of the Goſpel this glorious Lord,
w glorious Chriſt is, then the Soul cries out,
let me live in Chriſt! Let me glorify Chriſt!
rely now you are thriving Souls in the Know-
lge of Jeſus Chriſt; I mean, ſaving Know-
lge, ſanctified Knowledge, ſuch as the Sun of
ghteouſneſs reveals when he riſes with healing
der his Wings. There are ſome Places that
ve not the Sun for many Months, and O how
rk and uncomfortable are they then! How
rk are Souls 'till Chriſt comes into them!
hatever Knowledge you have, though you could
courſe whole Bodies of Divinity, yet you are
rk and ignorant 'till Chriſt comes to enlighten
d teach you. The weakeſt Believer is brought

to this Frame to thirſt after Jeſus Chriſt, an
deſire him with his whole Soul; moſt do no
lieve the Report Miniſters give of him, *Iſa.*
1. *Who hath believed our Report, and to n*
hath the Arm of the Lord been revealed? Fo
ſhall grow up as a tender Plant, and as a
out of the dry Ground, he hath no Form nor
lineſs, and when we ſhall ſee him, there is no B
ty that we ſhould deſire him; many ſee ſomet
in good Duties; they would be doing ſomet
for their Salvation, and think to patch u
Righteouſneſs thereby; but for to know
Chriſt ſo as to live on him, they ſee no d
ableneſs in him. How much did the Pha
do; yet Jeſus Chriſt was rejected by them?
ſhall ſee his Glory as the Glory of the only
gotten Son of God, full of Grace and Truth
what a Chriſt full of Grace, and full of T
and full of Love, and full of Glory, did
Jews reject? The Sun of Righteouſneſs, th
he was come, he had not riſen with his G
upon them. Ah glorious Lord, that any ſh
be ſo blind, as not to ſee ſome Beauty in
glorious Chriſt! And yet ſo blind is the
of the World, and many Profeſſors, that th
they have the glorious Light of his Word,
how dark are their Souls? We may ſay as
Prophet, *When they ſee him there is no Be*
that they ſee in him that they ſhould deſire
Tell a carnal Heart of Chriſt, and Grace,
Heaven, they go away, and have no deſi
him; but when Chriſt comes in his Word,
ſhines into the Soul, and riſes with healing u
his Wings; O then, ſaith the Soul, let me
a Chriſt, let me live to Chriſt! Before they
no Beauty in him that they ſhould deſire

Beauty, and yet altogether beautiful. What the moſt glorious Object when a Man is id? What is the glorious Sun to a Man that not ſee? So what is this glorious Chriſt, this ely Chriſt, this precious Chriſt, to a poor blind ner? But for the Believer that hath Chriſt his e, he cries out for more Knowledge, more ace, more Communication from Chriſt: Chriſt h daily ſhine more and more in a Believer's derſtanding, removing Ignorance and Dark- s. The pooreſt Believer in Knowledge can- : but give God praiſe for healing his Under- nding, though I know we are rather crying : for what we want, than giving Thanks for iat we have received. The Lord Jeſus heals : groſs Ignorance of your Underſtanding, and ils it more and more: Though God is pleaſed give to every one according to their Place f Station, yet every one ſhall have a ſaving owledge. There is Milk for Babes, and Meat : ſtrong Men.

Secondly, You ſhall proſper and thrive, becauſe : Sun of Righteouſneſs, when he ariſes on your uls, heals your Affections. Before the Heart is as dead and as cold as a Stone, no Love for hriſt; whatever you loved, no Love for this ord of Glory: But now when this Sun of ighteouſneſs is riſen with healing under his ings, he heals the Affections of the Soul; that w the Soul is let out in Affection to Jeſus hriſt; now the Soul cries out, *How lovely is thy welling-Place*, as *David* did; and why is it ſo vely, *David*? Becauſe there I enjoy God. So ith a Believer, how lovely are the Ordinances Chriſt! Why Chriſtian, what makes them ſo vely? Oh, ſaith the Chriſtian, I meet with a

lovely Chriſt there. Saith the Spouſe, *Tell thou me, O thou whom my Soul loveth, where thou feedeſt, where thou makeſt thy Flock to reſt at Noon*! Why, would you be there? I would be where the Flock is, becauſe Chriſt is there, *Cant.* i. 7. When the Soul feels the warm divine Beams of the Sun of Righteouſneſs, then the Soul comes to ſee a Lovelineſs in Chriſt. Before you can love Chriſt, you muſt ſee that Chriſt loved you firſt, he firſt darts his divine Love into your Souls. When *Elijah* caſt his Mantle over *Eliſha*, ſaith *Eliſha*, *Let me I pray thee kiſs my Father and Mother, and then I will follow thee.* Why, what have I done to thee? What haſt thou done; Enough to draw me after thee. It was not any Vertue in the Mantle, but a divine Power from Heaven that did draw his Heart after the Prophet. Away he runs after him, and when he was taken from him, he cries out, *My Father, my Father, the Chariots of* Iſrael, *and the Horſemen thereof.*

When the divine Beams of the Love of Chriſt are caſt into the Soul, then the Soul cries out, *For me to live is Chriſt.* O that I may live to the Lord! O that I may die in the Lord! O that I may have Upholdings, that I may have Strength in every Trial! Then I care not what I go through, that I may enjoy the Lord. Sometimes a Believer comes with an Heart very cold, dead and narrow, and doth not Jeſus Chriſt ſend him away as a burning Lamp? When he riſes with healing under his Wings, what Divine Love does he draw forth in your Souls after him? The Spouſe was ſo cold, ſhe could not ſo much as open to Chriſt; but when Chriſt had left his Myrrh upon the Handle of the Lock, ſhe

runs

runs after him, crying out, *She was ſick of Love.* So ſometimes a Believer is in a very dead Frame, a very cold Frame, a very narrow Frame; but the Lord Chriſt comes in the Ordinance with his divine Beams, and the Soul is warmed, and tranſformed into the very Image of the God of Love: As for Example, the Diſciples were walking in a freezing Condition, Chriſt was among them but a little while, and their Hearts were burning hot within them; Was it Chriſt's bodily Preſence only? No, no, that many Thouſands enjoyed; but he came to them with the healing Beams of his divine Love to their Souls; he darted divine Beams of his Grace into their Hearts: O then they talk after another Manner. With what Fervency and Delight did they diſcourſe of the Kingdom of Heaven, to what they did before? Sometimes when Believers meet together, how dead, and cold, and narrow are they? But when Chriſt ariſes with new healing Beams of divine Grace in their Hearts, how thriving is their Diſcourſe? How profitable? How warmly do they diſcourſe of the Kingdom of God? How longing after it? *Luke* xxiv. 32. *And they ſaid one to another, Did not our Hearts burn within us, while he talked with us by the Way, and while he opened to us the Scripture?* He might have talked of the Scripture long enough, and opened the Meaning of them, and no Warmth come to their Hearts 'till he ſhined into their Souls. You that are united to this Sun of Righteouſneſs, you that live on him by Faith, you are under theſe thriving Beams, though you have not always the ſame Manifeſtation: But when theſe glorious Beams dart into your Souls, how lively are you in your walking, and in your talking? Tho' you may have

ſom:

ſome froſty Nights, ſome cold Fits, yet while you are united to this Sun of Righteouſneſs, you ſhall have ſome warm Beams that ſhall make you thrive and grow. All Means of Grace are like the Prophet's Staff, which will not bring the dead Child to Life until the Prophet comes. When the Prophet came and lay on the Child, the Child was warm, and it breathed and ſtirred, and roſe up and walked. Poor doubting Soul, is there Breath in thee? Doſt thou breathe after Chriſt? Doſt thou deſire no Means, Mercies nor Bleſſings, but what thou mayeſt enjoy Chriſt in them? I ſay, Chriſt hath already breathed on you, and his divine Beams of Grace will cauſe you to riſe up and walk, I mean to grow ſtronger and ſtronger; ſo that the Sun of Righteouſneſs heals the Affections of many. A poor Soul cries I cannot love Chriſt, it is impoſſible I ſhould ever love him! But if you deſire to love Chriſt with your whole Heart, you love him already. The Soul that hath a Spark of Faith, that works by Love, ſhall be ſure to encreaſe in Love: When Chriſt comes down, when he puts in his Finger by the Hole of the Door, ſaith the Soul, *Draw me, I will run after thee*; his Love is better than Wine. Chriſt ſometimes gives you Drops of Wine, ſometimes Flagons of Wine; ſometimes a Sip, and ſometimes full Draughts. *Draw me, and I will run after thee*; as if he had ſaid, Draw me, and I will commend thee to others: As *Melanchon* ſaid when he was converted, he thought that he could have converted all that he converſed with; but he found the old Serpent was too hard for young *Melanchon*. When the Soul comes to know this glorious Chriſt by Faith, and to live upon him, the Soul thinks he could

ld ſo commend him, that he could make about him to love Chriſt. *Draw me, I run after thee:* Why, what is the Matter? *Love is better than Wine*, verſe 3. *Becauſe of Savour of thy good Ointments, thy Name is as tment poured forth, therefore do the Virgins thee*, verſe 4. *Draw me, we will run after*. When the Lord Jeſus Chriſt witneſſes to Believer, by the Spirit, that he is united to , when he ſends forth divine Beams from this rious Light, and Life, and Warmth, the Soul h his Love drawn out abundantly. When *Pe-* was freezing by the Fire in the High Prieſt's ll, one Look from Chriſt melts his Heart. Ah, Friends, you may have the Fire of Ordi- ces kindled, and yet have Hearts as cold as a ne; but when Chriſt looks on you, then does melt your Souls into the very Image of Love, n he draws the Heart after him in Divine s of Love, that what the Soul hath often ught of, now it comes more and more to Soul, that Love is ſtronger than Death: ien the divine Beams of divine Love are dart- into the Soul, and the Soul comes to con- er;

Firſt, What unconceivable Love the Love of riſt is: O, ſaith the Soul, Chriſt hath loved : with an unconceivable, unſpeakable Love: *Paul* ſaith, who loved me, and gave himſelf r me, *Not I live, but Chriſt lives in me*; the ul is acquainted, this is an unſpeakable Love, hn i. 3. *Behold what Manner of Love is this, at we ſhould be called the Children of God:* O hat unſpeakable Love is this, ſaith the Soul, at I ſhould be called a Child of God! How mes it about? O the Wonders of this Love!

O that

O that I ſhould be called a Child of God? What me, to be made like Chriſt? For God to be my Father in Chriſt? What Manner of Love is this? How unſpeakable, how wonderful is this Love?

Secondly, When Chriſt comes to ſhine on the Soul, it comes to ſee what diſtinguiſhing Love this is: Why me, O Lord? Who gave himſelf for me? Saith the Apoſtle, There is an Application of this Love. Why me Lord? Why not many Thouſands choſen, and I left out? Why I choſen, and many Thouſands left? O that Chriſt ſhould love me, redeem me, die for me! O my Soul, love thou the Lord, live to this Lord, let him be all in all, who loved me before the World was: That I am not among the Damned in Hell is a wonderful Mercy: But that I ſhould be one of the Lord's redeemed Ones, that I ſhould be choſen out of the Kindred, and Tongues, and Nations of the Earth: O what Love is this! The Expreſſions and Impreſſions of divine Love! A Believer would live with it all his Days, and die with it, and go to Glory with it. Why me, Lord? Why haſt thou pardoned me, ſanctified me? O that God ſhould give Chriſt for me! That Chriſt ſhould go thro' his Sorrows for me! Through his bloody Sweat for me: That I ſhould have a Part in Chriſt's precious Merits! What tho' Chriſt loved Sinners, if I am not the Sinner that Chriſt loves? But when the Beams of divine Love are darted into the Soul, it cries, O that Chriſt hath loved me more than his own Life! More than his own Glory! And loved me above others in the World! O what diſtinguiſhing Love is this! Then the Soul muſt needs have an endeared Love to Chriſt. O

that

that for me to live may be Chriſt! O that I may enjoy him in all my Enjoyments!

Thirdly, The Soul ſees the Love of Chriſt is undeſerved Love. O Wretch that I am, that ever Chriſt ſhould love me! It is an heightning our Love when the divine Beams of his Love ſhines on our Souls, to reveal how unworthy we are of Chriſt's Love. This is that the Apoſtle ſpeaks of, and nothing more hightens our Love, than that Chriſt loved us, when we were unworthy of his Love, 1 *Tim.* i. 12, 13. *And I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the Miniſtry, who was before a Blaſphemer, and a Perſecutor, and injurious, but I obtained Mercy.* It is a glorious Beam of Divinity ſhines on the Soul, when the Soul comes to ſee its own Unworthineſs: Why me, Lord, ſo wretched and miſerable a Sinner? What, Chriſt come from his glorious Throne, from Heaven to Earth, to heal my Heart! To come here to die for me a wretched Soul! O when the Sun of Righteouſneſs riſes on the Soul to draw out its Love to Chriſt, then the Soul ſees its own Unworthineſs; then a Soul loves Chriſt really, when he ſees Chriſt loved him unworthy. How unworthy is my Soul of his Love! This was *Paul's* Cry, and ſo it is every Believer's; and the more Chriſt ſhines on your Soul, the more do you ſee your Unworthineſs of his Love and Grace; and the Soul cries out, Lord, haſt thou paſſed by all my Unworthineſs, crown'd me with Love, enriched me with Love, and ſhall I have my Fill of Love? O what Love is this!

Fourthly, The Soul finds it a Love that paſſeth Knowledge. *Eph.* iii. 14. *And to know the Love of Chriſt*

which paſſeth Knowledge. Truly, ſaith the Soul, I cannot tell you wherefore Chriſt loved me, nor I cannot tell you the Depths of his Love; but this I can tell, I ſhall ever ſhine in the Ocean of his Love to all Eternity. The more they meditate, the more they conſider; the more they think of it, the more they wonder; what was from Eternity in the Breaſt of God, that was manifeſted in Time in giving Chriſt. If you ask me to tell you from whence it comes, it was from Eternity.

Secondly, The Sun of Righteouſneſs with his glorious Beams heals the Affections, in giving the Soul an humble and contrite Heart. Many think when they are not ſhooting up, they are not growing; but there may be a taking Root, tho' not a ſhooting up; the golden Mines are not ſeen above the Earth, they lie low: By the Influence of the Sun the Seed takes Root in the Earth, and ſprings up. Thus it is with the Sun of Righteouſneſs, the Lord Jeſus Chriſt, in changing the Heart of a Believer; when he is increaſing in the inner Man, not ſhooting forth, not growing in Appearance, yet he takes Root, is growing in Humility. When once the Lord Jeſus Chriſt comes with his Grace, and ſhines into the Soul, it humbles the Soul, and makes it low in its own Eyes, and then the Soul ſees itſelf wanting in Grace, wanting in Love, wanting in Enlargements and Delights, but it grows humble. When Chriſt appears, the Soul ſees its own Deformity, the Soul thinks it is decaying in Grace, when it is not acting thoſe Graces, as we may ſay, above Ground. The Fruit-Trees do not bear Fruit all the Year, yet are alive all the Year. So I ſay to the Believer, it is the ſureſt Way of Growth when

when they grow in Humility. When a Soul comes to ſee Chriſt, the more he ſhines with the divine Luſtre of his Grace and Righteouſneſs, the more the Soul is contrite. Saith *Paul, When the Law came, Sin revived and I died. Paul*, was it the Law in the Letter that ſhewed you your Sin? (then why does it not teach thoſe poor Creatures that read it, and have it read to them?) No, but it was the Power of Chriſt in the Law, the Spirit of the Law of Life in Chriſt that ſhined into his Heart, and brought Home the Law to him, to be a condemning Judge on the Bench, to give the Sentence of Death, that Chriſt might be there to be the Object of Life and Salvation to his Soul. Saith he, *Sin revived and I died.* Perſons will ſtrain what they can to keep an even Reckoning with the Law, by doing ſome outward Duties. Such as the Lord Jeſus hath not riſen upon, they are yet in Darkneſs, Children of the Night; they walk at Uncertainty, they know not whether they go. Alas! Many a poor Soul thinketh he is as ſure to go to Heaven as he is to die, when he is in the very Road to Hell; only ſome go in the broad trodden Path, open, prophane, impudent Sinners; ſome ſteal thither behind the Hedge, they are going to Hell, but in a cloſer Walk, hidden from others, and many that are ſaid to be Children of the Kingdom, that are Strangers in Heart to an inward Revelation of Jeſus Chriſt. Mr. *Marcot* on *Mal.* 4. 2.

But when Chriſt comes to the Soul, he comes to the inward Part; then the Soul is unhorſed of itſelf, and laid low before the Lord. It was the Saying of an Holy Divine, we may ſooner call Twenty from Prophaneneſs, than one from his

his own Righteouſneſs: For, ſaith he, Sin is a feveriſh Diſtemper to the Soul; and when the Man hath ſinned, he knows he is out of Order: But for a Man's own Righteouſneſs, it is ſo born and bred with him, that he makes it his grand Idol; 'till Chriſt appears to the Soul with divine Beams of his Righteouſneſs and Grace; this lays a Soul low and humble before the Lord, and makes a poor Soul behold its own Ignorance. Saith the Soul, I am fooliſh, but Chriſt is my Wiſdom; I cannot manage my Salvation, nor I cannot chuſe aright, but Chriſt is my Wiſdom to chuſe for me.

Thus a Soul is humbled under its own Ignorance; he beholds Chriſt that glorious Sun that gives Light to ſee his Father's Face, and to have all the glorious Will of God revealed to the Soul in him. The Sun is the Glory of the Heavens, but one Star differs from another Star in Glory, but there is none like the Glory of the Sun. O the Lord hath put the Excellence of Glory on the Lord Jeſus! He is the ἀπαυγάσμα, the ſhining forth of his Father's Glory. He ſpeaks here of Chriſt as Incarnate: As the Glory of God did ſhine in the Face of *Moſes*, ſo that the People could not behold; ſo now the Glory of the Lord ſhineth in the Face of Jeſus Chriſt, as the Apoſtle hath it, ſo that we cannot behold it; it dazzles our Eyes ſtedfaſtly to behold his Glory, as it doth to behold the Sun in its Glory. Here is the Glory of his Grace, the Glory of his Wiſdom, of his Mercy, of his Power, and all in Chriſt; he is the Glory, as it were, of divine Attributes, they all ſhine forth in him, each with his peculiar Glory. The Temple, the Glory of the Lord filled it, ſo that they could not

not ſtand to miniſter before him ſometimes, ſo Brethren, now the Lord hath placed us in Jeſus Chriſt, he hath filled him with his Glory. Therefore ſaith the Prophet, *The Glory of the Lord is riſen on thee*, Iſa. lx. 3. that is, Chriſt manifeſted to thee. Mr. *Murcot.*

Secondly, The Soul ſees itſelf unrighteous, therefore it is humbled under its Sinfulneſs, 'till Chriſt is made its Righteouſneſs.

Thirdly, The Soul ſees itſelf cloathed with Rags; like a Man that works hard, yet cannot cloath himſelf with any Thing but Rags. Saith a Soul, notwithſtanding all that I have done, I have not a Righteouſneſs to cloath me to ſtand with before God: But Chriſt is my Robe of Righteouſneſs; therefore when the Soul is humbled, when he does not grow in Enlargements, yet he grows humble under the Senſe of his own Unworthineſs, and of Chriſt's Excellency. Many Trees are planted in ſhady Places, that grow up tall, tho' they bear no Fruit. When a Soul knows not Chriſt, there may be ſome external Duties performed, yet the Soul does not grow. When Trees are ſhort they bear thick. When a Soul grows in Humility, they bring forth much Fruit, though they hang down their Heads. When the Bunches of Grapes are heavy, then does the Vine hang down its Head: So when a Soul grows out of Love with itſelf, and in love with Chriſt, then does the Soul lie low before the Lord. When a Believer thinks there is a decaying, it is not ſo; though it may be ſome Graces are not ſo much in Exerciſe at one Time as at another. But I do not underſtand how Grace

Grace can decay whilſt Chriſt lives. The Trees are not green all the Year, yet you do not ſay they are dead, the Root is in the Earth and keeps alive. So a Believer groaning under a Senſe of his Unworthineſs, he is then beſt prepared to bring forth Fruit to God. The more we find our own Unworthineſs, and the leſs we find the Promiſes to belong unto us, the more we muſt deſire them, being aſſured that this Deſire doth greatly pleaſe God, who deſireth and willeth his Grace ſhould be earneſtly deſired. Therefore when the glorious Sun of Righteouſneſs caſts forth his divine Beams, the Souls grows humble and lowly: There may be ſome Deadneſs as to the Exerciſe of Faith, ſome Deadneſs as to the Exerciſe of Love, ſome Backwardneſs in Heart unto Duty. Is the Soul now decaying? No, it is a Winter Seaſon; and though you do not find Grace in preſent Exerciſe, yet your Root is alive and will ſpring forth. Will Chriſt let it die? No, it is more to glorify his Grace. *Lazarus* ſhall lie four Days in the Grave, and then the Power of God will be more glorified in raiſing him up; and this we find moſt excellent in *Peter*: Did not *Peter* know Chriſt? Yes, but yet he muſt take a little better Root; he muſt ſee that not only his Righteouſneſs is in Chriſt, but his Life alſo. *Peter* was a brave Man before he fell, *I will not forſake thee, tho' all Men do*, I will ſtand by thee; if all Men forſake thee, I will ſtand alone. Many Times when we are carried on ſmoothly and largely in Duty, we are apt to think our Mountain ſhall never be moved, as *David* did; but, ſaith he, *Thou hideſt thy Face, and I was troubled.* When the

Sun is loweſt and furtheſt from us, then our dows are longeſt; but when it is ſhining over Heads, and neareſt us, then our Shadows ſhorteſt; then the Sun is to us moſt glorious; is, the leſs our Knowledge of Chriſt is, the e do Men doat on their own Righteouſneſs: : Shadow of their own Righteouſneſs is long- When Chriſt and they are moſt Strangers; but n Chriſt comes to dart into them his glori- Beams, when they ſee themſelves nothing, Soul that hath a glorious Revelation of Je- Chriſt comes to ſee himſelf all in Chriſt and ing in himſelf. Saith the Apoſtle, *Sin revi- and I died.* Chriſt is truly omnipotent, and y then reigns in our Souls, when we find our es ſo weak that we can ſcarce give a Groan. ny, becauſe they have not outward Marks Signs in acting of Sanctification, they will clude they are not alive in Chriſt; but Faith, n Chriſt ariſes with Glory on the Soul, be- ds Chriſt what he is in the Promiſes, and what ath done for poor Sinners, and ſo wraps it- in Chriſt alone, in whom all the Promiſes *Yea* and *Amen* for ever. Chriſt is that glo- s Sun from whence a Beliver hath all his Light, that precious Stock that a Believer receives and Nouriſhment from, to bring forth Fruit. Believer may have a Winter's Seaſon, that he y not exerciſe his Grace; but I cannot under- d that a Believer can be ſaid to decay in ace, being engrafted in Chriſt.

Do you think *Peter* is in a worſe Condition n before, or that he decays? No, it is only ace ſtopt in its Exerciſe. Do you think Faith s in a decaying Frame? (I know many con- de it, but I cannot think it) Faith was only

ſtopt

ſtopt in its Exerciſe, his Faith was in the Hands of Chriſt ſafe. Sin is Sin, and will coſt the Saint dear; but though Sin is evil in itſelf, God brings it about for good; and though there is a Stop in the Exerciſe of Grace, the Root ſhall not wither, nor the Branch neither, but the Sun of Righteouſneſs will ſhine on the Soul and revive it. What does poor *Peter* do? O how does he break forth into Sorrow? *Luke* xxii. 61. *The Lord turned and looked upon* Peter, *and* Peter *remembred the Word of the Lord, how he had ſaid, Before the Cock crow thou ſhalt deny me thrice*; *and* Peter *went out and wept bitterly.* Was *Peter* in a decaying Frame? The Exerciſe of his Faith was ſtopt for a Time, the Current of that Faith that works by Love, that ſhould have been ſtronger than Death, that many Waters cannot quench; that Love that ſhould have been in a Flame, it was for a while under the Aſhes, and Floods did as it were overflow it. But did *Peter* decay? No, *Peter*'s Root was in the Ground, there came a glorious Beam from the Lord Jeſus that did revive *Peter*. *Peter*, the Devil will ſift thee, and thy Comforts will have a failing Time; thy own Experience will fail thee of thy Love to Chriſt, and Confidence of thy Courage and Boldneſs. There is no building on experience, we may take them for Comfort, but it is Faith in Chriſt we muſt build on, becauſe Experiences may fail us. *Peter* comes to a ſad Experience of his own wretched Heart, his Love was as it were under Water; but, ſaith Chriſt, *Peter I have prayed that thy Faith be not loſt*; thy Experience will fail for a Time: When a Tree does not bear Fruit in the Summer, we ſay it fails; but in the Winter you cannot

not ſay it fails, becauſe you cannot expect Fruit: So Chriſt told *Peter*, his Faith ſhould not fail, therefore it did not decay, but there was a Stop in its Exerciſe; but his Faith being kept by Chriſt, prayed for by Chriſt, it did not fail: Indeed poor *Judas*'s decayed, *Demas* and *Alexander*'s decayed, becauſe theirs was but ſeeming not real Grace. But is *Peter*'s decayed? No: His like the Flowers in Spring Time, appeared. Chriſt looked upon *Peter*: The Sun of Righteouſneſs, this glorious Lord, the Believer's Life, when he ſees the Believer wants a Seaſon to bring forth Fruit, then he turns about the divine Beams of his Graces toward the Soul: *Peter* had taken Root, and now he ſhall bring forth Fruit. *Peter* remembred the Words of Jeſus, he remembred what Chriſt had ſaid, *Lord, thou haſt told me what a deceitful Heart I have.* And what, does he boaſt? No, he falls a weeping, he grows in Humility; now he hath a Look from Chriſt. O how many ſweet Looks go forth in thoſe divine Beams on *Peter*'s Soul! Chriſt takes care of his own; we have great Complaints from a Believer, but Chriſt always when the Soul wants Fruit, comes with a divine Beam, darting into the Soul. Chriſt doth caſt many ſweet Looks on a Sinner, when he breaks his Heart for Sin.

Firſt, A Look of Love. Haſt thou dealt ſo with the Lord that loved thee? Ah *Peter*! Tho' thou haſt denied me, I will not forſake thee. Oh *Peter*, though thou haſt ſwore and curſt, I know not the Man, yet I know thee, and will take Notice of thee, and will make known myſelf to thee. O conſider what Love this was! Chriſt looked with a firſt Love on *Peter*; we love him becauſe

is his Duty to do, but no ſtirring till
comes. When *Peter* was in his Sin a
bellion, Chriſt looked on him with
Love.

Secondly, Chriſt looks with a free Love.
will not wait 'till thou comeſt to me
gal Repentance, I will look on thee befo
confeſſeſt me. Chriſt begins firſt, he com
ly with his Love; *Peter* had ſmote on his
he had no Preparation to come to Chriſt
loves freely, *Hoſea* xiv. when he heals Bac
he loves freely, *Verſe* 4. *I will heal thei
ſliding, I will love them freely, for my A
turned away from them.* Every Act of
Love to us is free Love; there is not a
ment of our Time, that we can bring any
that is our own to Chriſt to love us.

Thirdly, Chriſt's Love was a very ſtron
Sinners ſhall never break the Cords of it.
*fore have I drawn them with the Cords of
with the Bands of Love*, Hoſ. xi. 4.
ſtrong was Chriſt's Love to *Peter*! When

orſaken me; yet here I am with a new Look of Love, Love ſtronger than Death, that overcomes all our Deadneſs and Coldneſs; then the Heart breaks and melts; when Chriſt comes with his Look of Grace, he will break the hardeſt Heart there.

Fourthly, Chriſt's Love was a very ſeaſonable Love; *Then was the Time of Love, when thou wert weltering in thy Blood*, Ezek xvi. How ſeaſonably does the Sun ſhine on the Flowers and Plants to revive and comfort them! When the Soul complains, Corruption is ſtrong, Grace is weak; my Heart is cold, Love dies, I find my Soul fainting, I fear I decay; Chriſt comes in ſeaſonably with a new Manifeſtation of his Love to the Soul, and this breaks the very Heart. That which is ſpoke of the Sun in the Firmament, may be ſpoken of this glorious Sun of Righteouſneſs; the Sun comes like a Bridegroom out of his Chamber, ſo does the Lord Jeſus Chriſt appear to his Bride: The Sun rejoyceth to run its Race as a ſtrong Man, and as a Bridegroom out of his Chamber does it appear: So does Chriſt come as a Bridegroom out of his Chamber, and as a ſtrong Man delights to run his Race; ſo does the Lord Jeſus Chriſt break forth into the Soul with his glorious Beams of divine Grace.

Fifthly, Chriſt's Love is a great Love. How great is that Love that can pardon ſuch Sins, pardon ſuch Sinners, viſit the Saints under ſuch Frames of Heart! This was the Love of Chriſt to *Peter*, he look'd on *Peter* (to break his Heart) with a Look of Love.

Secondly, He looked with a Look of Mercy, O *Peter*, I will pardon thee. *Return to me, ſaith*

the Lord, I am married unto thee, Jer. iii. Ah *Peter*, I am thine; he looked upon *Peter*, it was Mercy broke *Peter*'s Heart. The Terrors of the Law may make Men run diſtracted, but their Hearts are hardned againſt God. But when pardoning Grace comes, that breaks the Heart, melts the Heart. Peter *went out and wept bitterly*; what, ſhall I find Mercy? Shall I find Favour? Shall ſuch rich Mercy be ſhewed in pardoning me! *O give Thanks unto the Lord, for his Mercy endureth for ever*, Pſal. cvii. and Pſal. cxxvi.

Thirdly, The Lord Jeſus Chriſt breaks in with a divine Shine of Sanctification. If Chriſt is your Life, you ſhall never want Grace; it is our Duty to be waiting for Grace, praying for Grace, but a Believer ſhall never want Grace; he gives Grace to him in a Time of Need; if ever it was a Time of Need, this was a Time of Need with *Peter*. It is good you ſhould ſee your Want, it is good you ſhould ſeek the Lord; he gives the Grace of Repentance, the Grace of Humility; he gives the Grace of godly Sorrow. How ſeaſonably is Grace given to a Soul that longs for it! When there is no Water in their own Ciſterns, the Lord Jeſus comes with new Springs of Grace to ſuch a Soul. A Believer never walks more comfortably than when he walks humbly, then the Soul mourns before the Lord. Such divine Beams of Love from Chriſt works in the Soul true Contrition and Humiliation. Ah, ſaith the Soul, have I had ſo many Wooings, ſo many Offers of Grace, yet have kept Grace out of my Heart? Could I ſhut out the Remembrance of him one Moment? Hath his Love been ſo ſoon forgotten? He that wept for me, and bled for me, and died for me, have I kept him out

of

of my Heart? The Spouſe taſted of this, but it was a growing Time, but her Soul was in great Bitterneſs; *Oh*, ſaith ſhe, *it was the Voice of my Beloved, I knew him, yet I did not open to him*, Cant. v. 2. *I ſleep but my Heart waketh, ſaying, open to me my Siſter, my Love, my Dove, my Undefiled, for my Hand is filled with Dew, and my Locks with the Drops of the Night.* ver. 3. *I have put off my Coat, how ſhall I put it on? I have waſhed my Feet, how ſhall I defile them?* ver. 4. *My Beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him.* When I opened my Bowels, my Bowels were moved to think that I knew it was my Beloved, yet would not open to him. When a Soul comes to know Chriſt, it cries, O the many ſweet Wooings I have had! O that ever I ſhould ſlight, and neglect, and reſiſt as I have done! O that I ſhould love ſo little, when he loves ſo much! O how ſlight have I thought of him! How unkindly have I carried it, and how untenderly! O now let Chriſt be all in all! Now the Soul hath a weeping Eye; I looking cannot but love, and loving cannot but mourn. O now I wonder how I could ſhut him out of my Admiration, of my Adoration, out of my Praiſes and Delights one Moment!

Thus the Loving-kindneſs of Chriſt melts the Heart; when Chriſt is made our Life, and Chriſt ſends forth new glorious Beams of his Grace into the Soul, the Saint would not walk with a ſlighting Thought of Chriſt, but would be always admiring and glorifying divine Love. When a Soul comes to have a Look from Chriſt, then there is a weeping Eye. What doſt weep for, Soul? O, I weep for Joy, yet mourn for Sorrow.

plaints of an unbelieving Heart, that Chri
been entertained no more ; now the Soul
plains and cries out, *O wretched Creature*
am, who ſhall deliver me from the Body
Death and Sin?

This is not a pining Unbelief ; but Fai
ing raiſed up in an higher pitch, the Soul
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which they lay to Heart, is Unbelief :
think if they can but keep touch with D
is well enough : But when Chriſt comes, th
mourns that it has not believed ; the Soul
to ſee how worthleſs itſelf is, and how p
Chriſt is. O, ſaith the Soul, methinks
Chriſt is precious ! His Offers are precio
Promiſes are precious, his Precepts are pr
O how unworthy am I of ſuch Grace !

Thirdly, When this glorious Sun of Righ
neſs ſhines into the Heart of a poor Sinn

Acceptation with God, as Reconciliation, Faith and Repentance itſelf. Saith the Soul, Let me have nothing but Chriſt, whatever I have without Chriſt it will do me no good; let me live to Chriſt, let me glorify Chriſt; bleſſed and glorious is ſuch a Life; I would be ſwallowed up in that Life, and ſo then the Will is brought down. Lord, let me be any thing, ſo that I may glorify Chriſt; then the Soul will trifle no longer. Saith the Soul, I am reſolved to have a Chriſt; he is offered, why may I not have him? God hath given him freely. Why not to me that am a Sinner? The poor Soul preſently lays hold on him, preſently ſtretches out his Hand of Faith to lay hold on him.

Thus the Soul is growing, though not with thoſe Affections as it would; yet the Affections are healed in growing in Contrition, by the Sun of Righteouſneſs ſhining on it.

Secondly, A Soul is healed of the Wounds and Guilt that is on him. When a Sinner comes to have the Sun of Righteouſneſs ſhine on his Soul, his Guilt is healed, *Iſa.* liii. The Prophet ſaith, *by his Stripes we are healed:* The Stripes of Chriſt are our healing. *Verſe* 4, and 5. *Surely he hath born our Griefs, and carried our Sorrows; yet we did eſteem him ſtricken, ſmitten of God and afflicted. But he was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities: The Chaſtiſement of our Peace was upon him, and with his Stripes we are healed.* There is no thriving in Grace 'till the Wounds of the Soul are healed; all our Wounds are inward Wounds; it is not an outward Prayer will heal your Wounds, nor outward Faſting, nor outward Confeſſion; no, it muſt be the Streams of the Blood of

ly the Soul's own, as if it had a perfect R
ouſneſs of its own: *Take away all Iniquity*
the Prophet, *ſo will we render the Ca*
our Lips: Take away all Iniquity; while th
any Guilt on you, you are altogether guilty
cxliii. 2. *Enter not into Judgment with th*
vant, for in thy Sight ſhall no Man be
fied. If you are called to anſwer for one
greſſion, you are undone; if you are
to Account for one, you lie under the
demnation of all; but when Chriſt is b
your Life, then all your Guilt is remove
Juſtification but by Chriſt alone. The I
and Diſtempers of our Souls are our Sin
Guilt of Sin is a Wound that is cut deep
Soul: Now when a Soul is brought und
healing Wings of the Sun of Righteonſn
heals this Wound, *Pſal.* ciii. 3. *Who forgi*
thy Iniquities, and healeth all thy Diſeaſe
cuts off a Creature from God, and ſo ma
Wound, which now is healed and made
When they are pardoned, Forgiveneſs and
ing is all one with them in the Prophet,

that ever kneweſt what Sin was, what a Wound it was to thy Soul, kneweſt that thy Pardon was a Healing in thee; ſo then this ariſing is, by his Spirit in his Word he conveyeth the Blood of Jeſus Chriſt, the Merit thereof maketh it over to the poor Soul that believeth, to the doing away of all the Guilt that lay on the Soul; alſo taketh away that Anguiſh and Trouble that did lie upon the Soul: When a Wound is healed, the Anguiſh and Smart is taken away, tho' it may be, while ſearched and tented, there will be ſmart and ſore, yet afterwards it is taken away. Broken Bones are nothing to a broken Heart, nor the broken Fleſh any thing to a broken Bone, *The Lord heals the broken Heart, he bindeth up their Wounds*, Pſalm cxli. 3. *I have ſeen his Ways, and I will heal him ſaith the Lord.* He ſpeaks to the Conditions of a poor diſconſolate Soul under the Senſe of God's Wrath, *Iſa* lvii. 17, 18. *He was wroth and ſmote him, yea, he did hide, and was wroth.* Oh how this troubles a poor Soul! He cannot but have his Heart full of Darkneſs, Terror and Trouble, that hath the Face of God hidden from him. Well, ſaith the Lord, tho' he did walk frowardly before me, gave me not my Ends in ſmiting him, yet I will heal him; and wherein doth this Healing conſiſt? Alas! In reſtoring Joy and Comfort to him. The poor Soul was overwhelmed with Sorrow, his Heart was ready to fail and ſink within him; and leſt it ſhould do ſo, he will heal him: Here is a Healing indeed, the Healing of broken Bones and broken Hearts; the Lord Jeſus was anointed by the Father, for this very Purpoſe, with the Oil of Joy and Gladneſs above his Fellows, that he might ſpeak in due Seaſon, that he might bind up the broken

Spirits. The Lord Jeſus delighteth to do the Will and Work of his Father. O he loveth to be doing with broken Hearts! And oh that we had Work for the Lord Jeſus! This Day he is among us now, to ſee if there be any Heart in this Condition, that he may heal us, it is his Delight to do it. O how doth many a poor Soul come under an Ordinance with an heartleſs Mind, cold and dead, and his Heart doth burn within him, while the Lord by his Spirit hath Communion with him in thoſe Ordinances. What refreſhing doth ariſe to a poor weary Soul, when the Lord that createth the Fruits of the Lips, ſpeaketh Peace to ſuch troubled and weary Souls! He reviveth the Spirits which languiſh, and are ready to go out. As the poor Birds that in the Winter are hard put to it; ſome lie, you hardly know where, as if they were dead or dying; when the Sun returneth, how doth it revive their little Spirits that were dead before! The Night brings a Heavineſs and Burden along with it to the Body, but in the Morning when the Sun ariſeth, how doth it enliven and enlighten! Oh ſo it is in this Caſe, many poor Souls can ſay by Experience, when Darkneſs hath been long on them, they have no Light, no Comfort, no Refreſhment, no breathing of the Spirit to their Apprehenſions in Ordinances on their Heart. O how have their Hands hanged down, and their Knees feeble, and knock one againſt another for Feebleneſs! And that which was within them, in their Apprehenſion, been ready to die: But no ſooner hath the Lord Jeſus, the Sun of Righteouſneſs, looked on them, but they have had their Ancle-ones ſtretched, *The Joy of the Lord is their Strength,*

Mr. Murcer.

Strength, *Neh.* viii. 10. The Saint indeed ſometimes may have ſome Graces that may not be in Exerciſe; but there are other Graces ſet on Work, ſo that a Soul ſtill lives a fruitful Life. While you are ignorant of Chriſt, there is no going forward whatever; whatever Duties we do, it is all but a Heap of Ignorance; legal Repentance is ſuch Sorrow as is in Hell; but they that know Chriſt, go forth of themſelves to Chriſt for all.

Firſt, The Soul goes from his own Righteouſneſs, all becomes as filthy Rags, he goes forth from himſelf; you will never thrive while under the old *Adam*; no believing in Chriſt, no living on Chriſt, until the Soul goes out of himſelf; before you can ſee Chriſt glorious, you muſt go out of yourſelves, *Cant.* iii. 11. *Go forth, O ye Daughters of Zion, and behold King* Solomon *with the Crown wherewith his Mother crowned him in the Day of his Eſpouſals, and in the Day of the Gladneſs of his Heart.* It is a glorious crowning when we are crowned with Chriſt's Crown; but a withered Crown, when we are crowned with our own Doings and Duties. The Phariſees never thrived under any Thing they did, becauſe they did not come forth of themſelves. Go forth from your Sins, from yourſelves, out of yourſelves to Chriſt for your Life. A poor Man hath nothing at Home, and he goes forth every Day for ſomething to live on: So a poor Believer cries, Lord, I have nothing in myſelf, I will live upon Chriſt for all; it is not enough that I have made a Profeſſion, or can hear a Sermon, or have got good Books; but, ſaith the Soul that knows Chriſt, I will live every Day on Chriſt for new Experience, for new Supplies every Day for the

Manifeſtation of his Grace, of his Love, Peace! The natural Man is bound up in h and is fond of his Priſon. As the Prodig was reſolved as long as he could get Hus would live on them, rather than go to his F Houſe for Bread. Many poor Creatures, they can but ſpeak to God in Duty, (t they have many Fears) they will live on th ther than go to Chriſt to be their Life. Th man of *Canaan* was highly to be comme for when Chriſt told her, *ſhe was a Do* deſired *a Crumb*, why Woman, ſure yo fare better than to live on Crumbs? What you nothing at Home? No, ſhe muſt liv Chriſt, for ſhe had not a Crumb of her ow would feed her Soul, *Mat.* xv. 25, 26, 2 *came and worſhiped him, ſaying, Lord, hel But he anſwered and ſaid, It is not meet the Childrens Bread and to caſt it to Dogs ſhe ſaid, Truth Lord, yet the Dogs eat Crumbs which fall from their Maſter's Ta* ſhall never thrive 'till I am under Chriſt ble: A Crumb from Chriſt will ſatisfy me than all my own Loaves: I am ſure not a drops from him, but it is Life; not any from him, but it is Life; not any Comm tion from him but it is Life. So a So lives on Chriſt, he goes forth of himſelf. how do you live that have been ſo long with Knowledge of Chriſt, that live upon yo

ture; a Slave to the Devil, a Slave to the World, a Slave to yourſelves, in Bondage to the Law; and I believe many Profeſſors in this Day underſtand not theſe Words, *If the Son make you free, then you are free indeed.* Many will be ready to ſay, make me free? I will pray my Way to Heaven, I will hear my Way to Heaven: Ay, but do what you will, while you are out of Chriſt you are in Bonds, it is only Chriſt can make you free, *John* viii. 36. *If the Son make you free, ye ſhall be free indeed. The Servant abideth not in the Houſe for ever, but the Son abideth ever, the Servant ſhall be caſt forth.* When you have done all, you ſhall be ſhut out of Heaven, if you are not a Son. The Servant abideth not in the Houſe for ever, but the Son abideth for ever. If you bring the beſt of your Performances at the Great Day before the Lord, and hope to be accepted for your ſo doing; if you ſhould ſay, Lord, receive me into thy Kingdom of Glory, for I have prayed and faſted, and gave Alms, lived inoffenſively to all, done hurt to none; as ſure as you live now, the next Word would be, *I know you not, depart from me:* We muſt be ſanctified by the Righteouſneſs of Faith, which is of God in Chriſt. O what a bleſſed Thing is it to be found in him! That was *Paul*'s Care and Deſire, *Phil.* iii. 9. *And be found in him, not having mine own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith. And be found in him:* Theſe Words have an Emphaſis in them, *And be found in him.* O take heed every one of you that hear me this Day, that you be in Chriſt; *not having mine own Righteouſneſs*, ſaith the Apoſtle. What *Paul*? None of your Sufferings,

Suffe rings, none of your Prayers, none of Duties? No, none of them; theſe are go their Places, but I would have none of th Point of Juſtification, but be found in C I deſire the Righteouſneſs which is of Gc Faith.

I tell you Friends, you can never grow you come to live this Life, 'till the S Righteouſneſs riſes on your Souls, and y forth of yourſelves, and live on Chriſt, anc you grow; why, Becauſe then you are g into another Stock, *John* xv. 1, 2. *I am th Vine, and my Father is the Husbandman; Branch in me that beareth not Fruit he away; and every Branch that beareth Fru purgeth it, that it may bring forth more* You muſt be united and grafted into ar Stock before you can bring forth Fruit. I be ſome will ſay, What, have I lived ſo lon have not taken one Step to Heaven? I you, until you know Chriſt, you have not one Step heavenwards! Many Duties perfo and yet the Man be where he was. Can a blinc ſee his Way until his Eyes be opened? Can a Man walk 'till he is raiſed from the Grave a Man ſerve God, and pleaſe God, that is in Sin, under Sin? Dead Godwards, He wards? Dead to the Life of Grace? Bleſſ God for every moral Man, and I wiſh we more of them in the World. But this is S tion-Work we are about, there is nothing l the ſaving Knowledge of Chriſt will giv Entrance into Glory. Be under Ordinanc long as you will, not one Step do you take venward 'till Chriſt comes to be your Life, the Soul proſpers, then it hath Liberty. T

Soul that doth not know this Life of Chriſt, the Soul is under Burdens: I will appeal to your Conſciences, until you came to know Chriſt, was there not a Burden on your Soul? If you ſhould have prayed all your Life, you could not get the Burden removed: And can a Man thrive under a Burden, under Weights, under Preſſures? there is a Burden on the Conſcience; the poor Papiſt, the poor Legaliſt, the poor Formaliſt, when they have done all they can, come to ſpeak with them, the Weight is ſtill left behind. What if a Man lives twenty or thirty Years in *Turkey*, he is ſtill in Captivity, notwithſtanding all his Toil and Pains, if he be not redeemed by paying a Ranſom for him. There is great Plenty of Means among Profeſſors, but ſtill there is a complaining, I pray, and I hear, and I have no Comfort; but when Chriſt comes to riſe with Healing under his Wings, when a Soul beholds his Iniquities laid on Chriſt, never to be charged on him more, then he ſerves the Lord chearfully, walks chearfully with God in all the Duties of his Heavenly Calling. While a Man bears his own Iniquity, he can never walk chearfully, never ſerve God comfortably. Whatever a Perſon does, while he lives on any thing below Chriſt, he lives but diſcontentedly. *What gives the Soul Reſt and Satisfaction, muſt be as durable as the Soul; for if we can poſſibly find in this World a Condition and State of Things moſt agreeable in all other Reſpects to our Deſires and Wiſhes, yet if the Soul be conſcious to itſelf, that it ſhall and muſt over-live and leave them all behind it, it can never reach true Contentment in the greateſt Affluence and Confluence of them. Man being an immortal,*

Mr. Flavel's *Treatiſe of the Soul*, p. 121.

mortal, is therefore a proſpecting Creature, and can never be ſatisfied with this, that its well with him at preſent, except he can be ſatisfied that it ſhall be ſo for ever. Do what you will, there is a Diſcontentedneſs, if you have not Chriſtto take away the Sin of your Duties. When the Meſſengers of *Job* came one after another, what, will you never have done? He might have ſaid, No, not while all is gone; neither will the Law have done curſing you, nor Conſcience accuſing you, while you are under the Guilt of Sin, there comes one Meſſenger after another bringing the bad News. Whatever you do while you are Strangers to Chriſt, you have nothing but ill News: The Juſtice of God meets you, the Law condemns you, the Devil takes all Advantages againſt you, becauſe you have not Chriſt to be your Righteouſneſs: But whatever a Chriſtian meets with of Croſſes, Affliction, Reproaches, if he ſay, *Comeſt thou peaceably*? The Anſwer will be, *I come peaceably.* When Chriſt is become your Salvation, and hath taken away your Iniquity, there is nothing comes to you but what comes peaceably. Where is *Daniel*? In the Lyon's Den: What, among thoſe devouring Creatures? But there is the Angel of the Lord with him to ſtop their Mouths. The three Children in the Fiery Furnace; but there is Lord Jeſus Chriſt with them. Where is *Moſes*? On Mount *Horeb*, but there is the Angel burning in the Buſh with him. Where are the Children of *Iſrael*? In the Wilderneſs, in Affliction; but the Angel of his Preſence is with them, *Iſa.* lxiii. 9. *In all their Afflictions he was afflicted, and the Angel of his Preſence ſaved them; in his Love and in his Pity he redeemed him, and he bare them, and carried*

them

them all the Days of old. And where art thou, Soul, that Chriſt is thy Life in Afflictions? All is for good, all is in Love: There is not one Providence comes, but it is for thy Good. How can you love God when you live diſcontentedly? How can you delight in God, while you fear God is angry with you? While you think, tho' I have been at Duty, I have not done enough: Here will be an Oppoſition againſt Duty; a carnal Heart cannot hold out long; and what you do will be but with Diſcontent. What Profit have we, that we have faſted and prayed, and thou regardeſt it not? Many Perſons look after large Expreſſions, and great Enlargements; when they miſs of them, they are diſcontented; as *Jonah* was, becauſe his Gourd withered. Here is a diſcontented Profeſſor, as well as an humble Chriſtian: The humble Chriſtian complains; why? Becauſe he can't believe more, nor love God more, nor ſerve God better. But the diſcontented Profeſſor complains for want of Gifts and Enlargements. Shall we bring thouſands of Rams, or ten thouſands of Rivers of Oil, or my firſt born for my Tranſgreſſions; the Fruit of my Body for the Sin of my *Soul*, *Micah* vi. 7. What a proud abſurd Queſtion is this? A carnal Heart will do any thing, rather than come to Chriſt, and yet have no Contentment in what they do. But Soul, when Chriſt becomes thy Life, and the glorious divine Beams of his Grace ſhine on your Soul, you will live a contented Life; all comes through Chriſt's Hands; all your Bleſſings and Mercies are bought with the Blood of Chriſt, all your Duties ſanctified by Chriſt: Surely this Soul muſt needs thrive. We ſay Diſcontentedneſs makes an unthriving Perſon. Indeed it is impoſſible the Soul that

that is not united to Chriſt ſhould thrive, for he hath altogether Impoſſibilities before him: It is impoſſible for you to reach Heaven with your Duties, to get your Sins done away with all your Tears and Prayers, without you are waſh'd in the Blood of Chriſt that cleanſeth from all Sin, 1 *John* i. 7. If you can fulfil the Law, you ſhall live by the Works of the Law, but it is an impoſſible Thing: If you can pray your Way to Glory, you ſhall be ſaved; it is impoſſible: But when a Man comes to Chriſt, he takes away all the Impoſſibilities. To what Purpoſe were a Man commanded to bring in a Sum of Money of his own to ſave his Life, if he never had it, nor ever will have it to pay? Man ſince the Fall hath not, nor never can have a Power of his own to obey God's Commands. Whatever God commands, Chriſt hath done it for the Believer; whatever Law commands, or Juſtice demands, it is all done for you by Chriſt. Saith the Apoſtle, As for the Works of the Law, if you can do them, you ſhall live in them, *Gal.* iii. 5. *For as many as are of the Works of the Law, are under the Curſe; for it is written, Curſed is every one that continueth not in all Things, which are written in the Book of the Law to do them,* Gal. iii, 10. *But the Scripture hath concluded all under Sin, that the Promiſe by Faith of Jeſus Chriſt might be given to them that believe.* Verſe 22. *But before Faith came we were kept under the Law, ſhut up unto the Faith which ſhould afterward be revealed. But,* ſaith he, *we were all concluded under Sin, that the Promiſe by Faith of Jeſus Chriſt might be given to them that belive.* Chriſt comes and opens the Priſon Doors, lets the Soul out from Unbelief, lets the Soul out from under the

Curſe

Curſe of the Law. How does Chriſt let the Soul from Priſon? Chriſt comes to the Heart, cauſeth it to believe; the Soul now believes the Promiſes, takes hold of Chriſt in the Promiſe; Chriſt comes to the Unbeliever, to the Soul under the Fear of God's Wrath and Curſe, aſſiſting it with a Divine Promiſe, working Faith in the Heart. As ſuppoſe a Soul is under the Burden of his Sins, and ſhould ſay, I am ſo great a Sinner, I fear I ſhall never obtain Mercy; Chriſt comes with this Promiſe, *It is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners, of whom I am chief.* The believing Sinner layeth hold on Chriſt in the Promiſes, and findeth Relief. The Soul lies burdened with the Senſe of God's Wrath for Sin, Chriſt comes in with that Promiſe, *Come to me all ye that are heavy laden, and I will give you reſt.* Saith the Soul, It is ſo indeed? What, reſt in Chriſt for me? What, will Chriſt give me Reſt? The Soul cloſes with the Promiſe, makes Chriſt his Life and Reſt to live upon. As ſuppoſing a Man ſhould be in a Crowd among Pikes, and Guns, and Halberts, among miſchievous Men; he is afraid one will wound him, another kill him; but comes a Friend of his, and a ſtrong Man, and carries him through all. So does Chriſt when a poor Soul is under Fear in himſelf, he is afraid of every Frown, of every Trouble; Chriſt comes and carries him through all; from the Curſes of the Law, from the Wrath of God, from ſinking Fears, by applying himſelf a ſuitable Remedy, who died for their Sins, and roſe again for their Juſtification. Now the Soul goes out and is at Liberty. Until you know this Life, you are but poor Priſoners, Slaves and

Servants,

Servants, and you do Duty but in Servitude, 'till you come to know Chriſt. The Soul that knows Chriſt ſhall grow; many do not grow, and they think it is for want of ſuch a Grace, or for want of Gifts and Enlargements. But here is the Fault, it is in not living upon Chriſt, and making him your Life: As you know the Flowers and Roots that are in the Earth peep up their Heads in Spring, as if they were rejoycing to ſee a Jubilee. So does a Soul that hath been tugging under the Law, that hath not known Chriſt. When Chriſt comes to ſhine on the Soul, the Soul comes to look up and to breath in a new Air. Now Chriſt appears to his Soul, he as it were hears a new Voice, *Come away my Beloved, the Winter is paſt, the ſinging of Birds is come*, Cant. ii. 10. *My Beloved ſpake, and ſaid unto me, riſe up my Love, my fair one, and come away.* Verſe 11. *For lo the Winter is paſt, the Rain is over and gone.* Verſe 12. The Flowers appear, that is, when the glorious Spring comes, the Sun ſhines warm and gloriouſly: And what then? The Spring is come, the Flowers appear on the Earth, the Time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land, the Fig-Tree putteth forth her green Figs. When the Soul comes to live by Faith in Chriſt, and grow up in Chriſt, it puts forth green Leaves. They are all withered Duties that are performed out of Chriſt. Perſons may make a great Diſcourſe of Religion, and be divided into Parties, and they will all pretend to own Chriſt; whereas if they are examined, they deny Chriſt. But the Souls that do live on Chriſt, they do bring forth Fruit. What is the Law but the Winter to the Soul? *Ariſe*, ſaith Chriſt, *my Love, my fair*

one, and come away, for lo the Winter is , the Rain is over. A Man you know can't el in Rain, becauſe of the Floods. The ods of God's Wrath are dryed up when you ıe to know Chriſt. The Rain is ſweet and ıſant when it comes down moderately; but :n it comes down haſtily, and in abundant nner, it cauſes Floods. Whatever a Soul does, il it knows God in Chriſt, there are Floods Wrath between God and them. But when oul comes to know Chriſt, all God's Dealing like moderate Rain. Riſe up my Love and ıe away, for lo the the Winter is paſt, the in is over; no Rain to hinder you from God, Rain to keep you from the Enjoyment of ı: Mild all your Mercies are as Rain; ay, all your Afflictions too: Then you may go ɔugh all Trials chearfully to Heaven; you may :t God ſmiling on you in every Trouble and liction. After a great Rain, how doubtingly s a Man go on his Journey? There are great ods of Water; I cannot go on with Comfort, ar deep Gulphs in the Way; but when the ods are dried up he goes forward comfortably. does a Soul when he comes to live on Chriſt, goes forward with Joy. We may ſay to a riſtian, you have great Afflictions, and great nptations; but it is all ſweet; there is no : of God's Anger, Chriſt hath taken all that ıy. The more I pray, ſaith the Believer, the re I am encouraged to pray, the more I do Faith, the ſtronger I find my Faith, but 'till come to believe in this Chriſt, to make him r Life, you go on very feebly, very doubting- and the Soul many Times cries out, I faint, ar I ſhall not come to Glory when I have done

done all: And many under Convictions go back again, and caſt off Religion. What is the Matter? Truly, I fear I ſhall not hold out, I ſhall not reach Heaven at laſt. But when you come to know Chriſt, ſaith the Soul, I know whatever I meet with, I ſhall be brought Home ſafe to Glory. O then what miſerable Doctrine is that of falling from Grace! As if Chriſt would bring Believers half Way to Heaven, and then leave them. Hath this glorious Redeemer undertaken this for the Believer, and at laſt will he leave him? No, no, if you have made Chriſt your Life, you ſhall certainly be brought home ſafe to Glory.

Secondly, If it be ſo that a Believer's Life is wrapt up in Chriſt's Life, then a Believer lives a happy Life.

I ſhall branch theſe forth into ſeveral Particulars, to ſhew wherein this Happineſs conſiſts.

Firſt, He that lives on Chriſt lives an happy Life, becauſe it is a ſuitable Life to an immortal Soul? while Perſons live upon any Thing below Chriſt, it is nothing but a little Duſt, a little Earth. What is Gold, or Silver, or Honour, or Life, or Liberty without Chriſt? Such is the Nature of the Soul, that it is not fitted to live upon Groſs, material and periſhing Things, as the Body doth. The Food of every Creature is agreeable to its Nature. One cannot ſubſiſt upon that which another doth, as we ſee among ſeveral Sorts of Animals. That which is Food to one, is none to another. In the ſame Place there is found a Root which is fit for Swine, a Stalk which is Food for Sheep, a Flower which feeds the

he Bee, and a Seed on which the Birds live. The Sheep cannot live on the Root as the Swine doth, nor the Bird on the Flower as the Bee doth, but every one feeds upon the Plants, which are agreeable to its Nature; ſo its here, our Bodies being of an earthly material Nature, can live upon Things earthly and material, as moſt agreeable to him that can reliſh and ſuck Sweetneſs out of theſe Things: But the Soul can find nothing therein ſuitable to its Nature, and Appetite it muſt have ſpiritual Food, or periſh. Mr. *Flavel.*

Now to live on Chriſt is the only ſuitable Life to an immortal Soul. A precious Soul muſt have ſomething precious to live upon; there is nothing can purchaſe the Redemption of the Soul: No one can redeem his Brother's Soul, that is too precious, *Pſal.* xlix. 7. 8. *None of them can by any Means redeem his Brother, nor give to God a Ranſom for him; for the Redemption of the Soul is precious, and it ceaſeth for ever.* Every Thing is below this immortal Soul; none can redeem his Brother's Soul; no, not by his Riches, nor by his Prayers or Duties, without Chriſt become his Life. The Redemption of the Soul is too precious to be bought by any Duties that can be done; Prayers or Tears, or Faſting, cannot buy a Soul; therefore it muſt be a precious Chriſt that muſt be the Life of the Soul; for he is ſuitable to an immortal Soul; as we ſpeak concerning our natural Conſtitutions. When Health is wanted, we ſay the Perſon muſt have that which is ſuitable; if they give him Food, we tell him he wants Phyſick; if he have Phyſick, we tell him he wants Air; if he have this, we tell him

him he wants Contentment; and ſo if they do not hit of that which is ſuitable, the Man is loſt: A Man may be killed with Food as well as for Want of it; and likewiſe with Phyſick as well as for Want of it: So if we do not hit of that which is ſuitable, it is the Deſtruction of the Body. So if we do not hit of that which is ſuitable to the Soul, it is the Death of the Soul. Suppoſe a great many Perſons endeavoured to make a Cure, but they miſs of that which is ſuitable, then there can be no Cure wrought. The poor Papiſts think to ſave their Souls by truſting to their own Merits, and their feigned Purgatory; but alas, They miſs the Mark. So ſome carnal Proteſtants, they will do many Things, and think to gain Eternal Life. When they are convinced of Sin, they will run to Duty; they do well; but if they make that their Saviour, there they miſs the ſuitable Good. Some they go to Reformation, they do well; but that will not do, if reſted on; or if they truſt to their own Endeavours, or own Purpoſes, they ſettle on a falſe Bottom, all miſs the Mark of this glorious high Calling in Chriſt Jeſus. *It were therefore too brutiſh and unreaſonable, of a Man that underſtood the Nature of his own Soul, to chear it up with the Stores of earthly Proviſions made for it, as he did,* Luke xii. 20. I will ſay to my Soul, Soul, thou haſt laid up Goods for many Years, eat, drink, and be merry. *Alas! The Soul can no more eat, drink, and be merry with carnal Things, than the Body with ſpiritual and immaterial Things; it cannot feed upon the Bread that periſheth, it can reliſh no more in the beſt and daintieſt Fare of*

Mr. Flavil's *Treatiſe of the Soul.* p. 59.

of an earthly Growth, than in the White of an Egg; but bring it to a reconciled God in Chriſt, to the Covenant of Grace, and the ſweet Promiſes of the Goſpel; ſet before it the Joys, Comforts and Earneſts of the Spirit; and if it be a ſanctified, renewed Soul, it can make a rich Feaſt upon theſe. Theſe make a Feaſt of fat Things full of Marrow, as is expreſſed, Iſa. xxv. 6. *Spiritual Things are proper for a ſpiritual and immaterial Soul.* If a Phyſician gives a thouſand Medicines, and miſs of the right, the Man dies. Every Man walks in the Name of his God, but how many are ignorant of Chriſt, who is the Life of the Soul? Now notwithſtanding all Duties and Performances, they want a precious Chriſt for a precious Soul. At firſt Man lived on his own Works, but when he ſinned, the Soul had an immortal Stroke, that can never be healed by all his Works: It muſt be Chriſt that muſt redeem his immortal Soul. When *Adam* had ſinned, God ſaid, *Thou ſhalt die*, that is, in dying thou ſhalt die a double Death; while he lived, he lived a dying Life. To live in Chriſt, it is a ſuitable Life; a precious Chriſt for a precious Soul is ſuitable. For,

Firſt, The Redemption of the Soul is precious; they are not redeemed with corruptible Things, as Silver and Gold, but with the precious Blood of Chriſt, 1 *Pet.* i. 18, 19. and *Eph* i. 7. *In whom we have Redemption through his Blood, the Forgiveneſs of Sins according to the Riches of his Grace.* Now this Redemption becomes not the Soul's, till a Soul lives on Chriſt; but this Redemption is ſuitable to a Soul under the Wrath of God, under Sin, and under Guilt.

Secondly,

Secondly, Pardoning Grace is very precious: And it is in Chriſt alone that the Soul can be pardoned. Pardon is a precious Jewel to an immortal Soul. It is only living and laying hold on Chriſt, that this pardoning Grace is conveyed to the Soul. *Bleſſed is the Man whoſe Tranſgreſſion is forgiven him, whoſe Iniquity is covered. Bleſſed is the Man to whom the Lord will not impute Sin*, Rom. viii. 32. *Pſal.* i. 2, An immortal Soul is precious in its being; yet for want of a Pardon is miſerable to all Eternity, becauſe of its precious Excellency and Nature, that wants the higheſt Perfection to live upon him alone; and not having him to be their Life, their Death is more miſerable than any Creature; becauſe other Creatures, when they die, there is an End of their Miſery. If a Man be condemned to die, that is a Malefactor, if under the Senſe of his End, looks upon himſelf better never to have been born, better never to have lived on Earth, than to make ſuch an End. A Soul out of Chriſt is the moſt miſerable Creature that can be; for the Excellency of the immortal Soul is caſt down to the greateſt Miſery, becauſe it wants that, which alone is the Soul's Cure and Happineſs.

Thirdly, Chriſt is ſuitable to the Soul, in that there is a Righteouſneſs ſuitable to cover the Soul. All the Gold, and Silver, and Jewels in the World, will not be of any Account to an immortal Soul, when it ſtands naked before God. But Chriſt's Righteouſneſs is a precious Garment, that cloaths the Soul that is naked in Sin. *Buy of me white Raiment*, thou art poor miſerable and naked; but I counſel you to buy of me Gold tried in the Fire, that thou mayeſt be rich; and white Raiment, that thou mayeſt be cloathed,

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and that the Shame of thy Nakedneſs may not appear. Here is a cloathing for the Soul, or elſe it will remain naked for ever, and have nothing to keep off the Wrath of God. When a Soul is convinced and awakened, and affected with the Love of Chriſt, when the Beams of his divine Love and Grace break into the Soul embracing Chriſt, what a quick Sight and Senſe hath a Soul of divine Comforts and Bleſſings? And on the other Hand, what a quick Sight and Senſe hath a Soul of the Wrath of God, that is awakened under the Senſe of its Guilt and Miſery. Many have ſtifled their Conviction, being ſwallowed up in Senſuality, and are apt to forget the Awakenings of Conſcience by reaſon of the Hardneſs of their Hearts, and Blindneſs of their Minds; but when God comes to awaken thee thoroughly, that ye ſhall not ſleep again, then the Soul hath a deep Senſe of the Wrath of God. If we could have ſpoken with *Judas* before he hanged himſelf, he would have told you, he had Hell begun here. If you could have ſpoke with *Cain*, he would tell you, he found the Terrors of Hell while here on Earth. Were we to ſpeak to deſpairing Souls yet out of Hell, they will tell you their Souls are naked to divine Vengeance; apply to them what Comforts you will, there is nothing will do them good, without an Application of Chriſt to their Souls; and as they are awakened here, ſo they will feel another Day what they now fear, *Pſal.* xc. 11. What is ſuitable to the Soul but Chriſt? Have not many gone with all their Gifts, and Parts, and Duties to Hell? What will ſerve this Immortal Soul but the Robes of Chriſt's Righteouſneſs? That alone will ſave from the Wrath of God, and will alone bring the Soul in the Favour

and Love of God: Therefore to know and behold Chriſt, is the only ſuitable Good for an immortal Soul. We ſay, when we ſee a Man raiſed from Death, by the uſe of Means, how happy it was he was directed to that Means or Phyſician. Ah! but thrice happy, yea, everlaſtingly happy art thou, if thou art directed to know Chriſt, for his is the only Righteouſneſs that can cloath you to ſtand in God's Preſence, and be ſaved from the Wrath to come. Then further, as there is in Chriſt precious Pardon and precious Righteouſneſs to cover the Soul: So there is precious Peace ſuitable. When a Man hath not Peace with God, he is a miſerable wretched Man. For a Man to be followed up and down wherever he goes with the Wrath of a Sin-revenging God, that he cannot come to God; but wherever he goes he is afraid divine Vengeance will ſeize him. What a dread State is it!

Fifthly, To have Chriſt our Life is ſuitable, becauſe Chriſt lives for ever, and your Soul lives for ever, and you muſt have ſomething to uphold them for ever. All the Saints in Heaven, tho' they live for ever; and all the Angels, though they live for ever, they cannot help you, if you have not Chriſt for yours. If Chriſt, who is at God's Right Hand, is not your Life, where will your immortal Souls ſink! How happy is it to be provided for an Immortal Life! *Thy Throne, O God, is for ever and ever: The Scepter of thy Kingdom is a right Scepter*, Pſal. xlv. 6. *The Soul liveth for ever, and therefore a ſhort good, tho' never ſo full, is not commenſurate to it. There muſt be* certitudo æternæ fruitionis. There muſt be a never dying Life, and that muſt be a Life wrapt up in Chriſt. Your Life

Mr. Murcot *on the Parable of the ten Virgins.*

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is hid with Chriſt in God; e're long you will all go out of this World, and muſt appear before God; and if you have not Chriſt for your Life, what will you do? What a Folly is it to make any Thing your Hope below Chriſt; be it Riches, or Honours, or Duties?-Alas! Theſe will all fail you. Saith *John* the *Baptiſt*, I live a decreaſing Life. *He muſt increaſe, but I muſt decreaſe*, *John* iii. 20. but he is Yeſterday and To-day the ſame for ever; but all other Things will wither and die. Therefore how good is it to live in Chriſt! Take a Soul naked out of the Body, and ſhew it all the Riches, and Honours, and Bleſſings of the World; alas! They can do it no good. Saith the Man, my Soul that lives for ever, that never dies; it is immortal Life that my Soul, muſt be bound up in. So that I ſay, to live Chriſt is a ſuitable Life, in that it is ſuitable to a Soul that lives for ever. We ſee Perſons are careful that they may lay up ſomething to help them when they cannot Work, and are careful to lay up ſomething for their Children; and alas; will you provide for a mortal Life, for a poor dying Body, and will you not provide for your immortal, ever-living, never-dying Souls? O lay hold on Chriſt now, that you may live for ever! E're long you muſt be gone from hence, and then no more praying, nor hearing. And you that reſt on Duties, e're long you can reſt no more on them, and you that are careleſs and formal in Duties, or negligent of them, e're long you will have no more Opportunities: And you that are careleſs of getting Chriſt, e're long you will have no more Offers of Chriſt. There are two Sorts of Fools, I have obſerved, mentioned in the Holy Scriptures. Firſt, The Fool that laid up much on Earth, but

lid not live to ſpend it. And the next, The Fool that laid up ſo little, and lived beyond it. In *Luke* xii. 29. we have an Account of the Fool that laid up a great deal on Earth; he thought he had a long Time to live; ſaith he, *Soul, take thine Eaſe, thou haſt Goods laid up for many Years.* This was a Fool indeed, for he had not provided for, nor thought what would become of his Immortal Soul. Thou Fool, haſt thou not thought of thy immortal Soul? Of thy eternal State? Thou haſt laid up for thy Body for a long Time, *this Night ſhall thy Soul be required of thee*, thou ſhalt live no longer here. What, take Thought for Barns, for Riches, and no Thought for an Immortal Soul! No Thoughts of a Chriſt to ſave thee to all Eternity? Many will take great Thought about the Things of this World, but no Thought for a Chriſt, for their immortal Soul. You have enough laid up for many Years as you think, but it may be not for many Moments. If you have not a Chriſt, you are not ſafe for one Moment. And what will you do if the Lord ſay to thee, *this Night ſhall thy Soul be required of thee?* O Fool, haſt thou no ſomething laid up for Time to come, when thou haſt not an Hour to live? Haſt thou had Thought for the Things of this Life, when thou haſt ſpent one Thought for the Things of anot Life? This mad Fool, he laid up Goods for lon than he had Time to enjoy them. Conſidered a great while to come, and yet laid not up Thing for his Immortal Soul, that was to for ever, *this Night ſhall thy Soul be require thee*; thou ſhalt have no more Time in World, and haſt thou not laid up for Eter O Man or Woman, what a Fool art thou

doſt not look after Chriſt! That doſt not ſeek in good earneſt for thy immortal Soul to be happy to all Eternity! The ſecond Fools that are mention'd, are, they that out-liv'd their Eſtate, they had not enough to keep them. I warrant, you will ſay, they wanted Care in this World; and you ſhall hear many worldly Men ſay, That will not I do, I will take Care to lay up ſomething for a ſpending Time; but it is not worldly Riches we are concerned about, but higher Matters, it is ſpiritual Things. The fooliſh Virgins out-liv'd their Eſtates, they ſurvived them, they had not enough to maintain them; my Meaning is, they wanted ſaving Grace, they took much Pains in outward Truths, yet wanted Grace to carry them ſafe to Glory. You may live on Duties and Performances, and the out-ſide of Religion; and I tell you your Immortal Souls will out live your Duties, and be undone for not having a Chriſt. Your Souls will outlive all external Duties and Ordinances, and if you have not lived on Chriſt, you are undone. The fooliſh Virgins thought they had done very well, and had got enough to keep them to all Eternity; they ſet out with the Wiſe, and kept along with them; but here was the Difference, the one had Chriſt in them, and the other was without him; the one had Chriſt in their Hearts, and the other had only the Notions of Chriſt in their Heads; the one lived on Chriſt in their Duties, and the other lived on their Duties without Chriſt; the wiſe Virgins Lamps kept burning, becauſe they had Oil of Grace, and Chriſt was in them, the Hope of Glory; but the fooliſh Virgins they wanted Oil in their Lamps; yet what Confidence had they that

their Condition was good, which did appear by their Confidence to the very laſt, *Mat.* xxv. 10. *Afterward came alſo the other Virgins, and ſaid, Lord, Lord, open to us*; ſure we have ſome Part in thee, ſure we have ſome Treaſure here: *No*, ſaith Chriſt, *you have none at all, I know you not.* They begg'd Oil of the Wiſe, *Give us of your Oil, for our Lamps are gone out*: They outlived all their Duties and Gifts, and were miſerably poor for want of Grace. My Friends, be you never ſo outwardly religious, if you have not Chriſt in you, you will outlive all your Duties and Righteouſneſs, Prayers and Tears, and all Duties will be over; and if you have not Chriſt to your Righteouſneſs, you will be very poor at laſt: None ſo poor as thoſe that lie down in the Grave without a Chriſt. *Give us of your Oil, for our Lamps are gone out:* We have no Oil. What have you been doing all this while? What, ſo long a praying People? So long Hearers? So long Profeſſors, and have you not a Chriſt for your Souls? They thought they had Oil enough in their Lamps, but were miſerably miſtaken. Many think certainly if they pray and hear, they ſhall go to Heaven, if they come to the Lord's Supper, and are baptized, and have other Ordinances, they ſhall go to Heaven. Why, Friends, the fooliſh Virgins were all this, yea, and more than this; for many Perſons may have ſcandalous Lives outwardly; but theſe were called Virgins; they walked ſo uprightly, none could charge them with Hypocriſy; none could ſay black was their Eye, 'till at laſt they ſlept when others ſlumbered. *The Fooliſh ſet their Faces heavenward, as well as the Wiſe; only the Hypocrites they have their Faces one Way, and row another, as Watermen do.* But what was the Difference? The wiſe

wiſe Virgins made Chriſt their Life, and the Fooliſh lived upon their own Duties without Chriſt. Many think themſelves very well, becauſe they do perform Duties, and attend on Ordinances, and can diſcourſe of Chriſt: But do you know what it is to have Chriſt your Life? When the fooliſh Virgins found Chriſt was come, they cried, Alas! We are undone; we have lived on our own Stock, and we want a Life beyond all that we have lived: *And the Fooliſh ſaid to the Wiſe, give us of your Oil:* Have you no Oil to ſpare us? No, none! All the Angels in Heaven, nor Saints in Heaven cannot help a poor Sinner, that hath not made Chriſt his Life. He that hath moſt of Chriſt, cannot part with any of Chriſt; he that hath moſt Grace cannot part with any when he comes to die. O, ſaith the graceleſs Soul when he comes to die, give me of your Oil, have not you ſome to ſpare? The ungodly Husband will wiſh himſelf in the Condition of the godly Wife, the ungodly Parent of their godly Child, the ungodly Children in the Condition of the godly Parent. If the ungodly Child ſhould cry to the godly Parent, Oh for ſome of your Grace! Oh ſpare me ſome of your Grace! The Anſwer will be, No, no, we have little enough for ourſelves; would we had more Grace, pray go and buy for yourſelves: But alas! 'Tis too late, we trifled with Chriſt and with Grace: I could go Home after I heard a Sermon and be content, and thought it was well enough, though I never minded it any more: I was told, if I had not Chriſt I was undone: It was preach'd to me, if I had not Righteouſneſs, I ſhould be found naked; but I did not mind it, nor regard it; but now it is too late. I indeed performed ſome Duties, becauſe I was afraid of Hell, and becauſe Con-

ſcience would not let me alone. I kept to hearing and praying, but to make Chriſt my Life, that I was ignorant of. Whatever was preach'd to me of him, to make him my Life; whatever was preach'd to me of him to make ſure of him for my own, I thought I could ſpare him well enough I thought I could live on my own Duties. Alas! You may be full of Duties, and yet have an Heart empty of Chriſt: You may keep a Sabbath outwardly, and yet have no Enjoyment of God inwardly; you may perform Duty, but if you have not Chriſt your Life, you will ſurvive all you have, you will live to ſpend all.

An Hypocrite may go very far, his Profeſſion may carry him very far, and yet fall ſhort at laſt. God doth not pluck away the Vizard at firſt, but letteth them proceed. The fooliſh Virgins took their Lamps, and went boldly out to meet Chriſt along with the Wife. More than ſome will be perſwaded too, that will hardly now ſtir a Foot for Chriſt; they continu'd ſo until the Bridegroom tarried ſo long beyond the Expectation, that they fall aſleep.

What a dreadful Thing is it for Profeſſors to have nothing but what they may live and ſpend, and be undone when they come to die? Your immortal Souls will ſurvive all your Prayers, and all your Sabbaths; and if Chriſt is not your Life, you are undone for ever, this was the Caſe of thoſe fooliſh Virgins: The Fool in the Goſpel provides for many Years to come, and lives but a ſhort Time. And the other, they pretended to get ſomething for their Souls, and lived to ſpend all, you may be undone for living on your Profeſſion, as well as thoſe who are Enemies to it. Many will ſay, they have not Time

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to look after the Things of another World; no Time to mind Chriſt, nor ſeriouſly to think of their latter End. Alas! It is not being on our Knees in a Morning, and remember the Lord no more all the Day; then to go hurrying on in the World, never minding Chriſt nor your precious Souls. On the other Hand, there are fooliſh Profeſſors, that make their own Duties their Righteouſneſs, and ſo think they have no need of Chriſt. The one lays up more for himſelf, than he lives for to ſpend. The other is ſo fooliſh he lays up ſo little, (not having Chriſt) that he ſpends all, and ſo is miſerable; but let us have a Care we are not thoſe Fools. You that are Profeſſors, have a Care you do not die poor, that you do not live upon your Duties, and not get Chriſt for your Souls to live upon. The Fooliſh ſaid to the Wiſe, *give us of your Oil*: But the Wiſe anſwered and ſaid, *not ſo, leſt there be not enough for us and you; but go rather to them that ſell, and buy for yourſelves.* Ah! How fain would every one of you have a Chriſt when you come to die! How fain would every one of you have Grace when you come to die! You will go home it may be, this Day, and a few Days more, and ſet quietly at your Tables without Chriſt; but when you come to die, you will cry out, O that I had a Chriſt! It is hard venturing your Immortal Souls on this Line of Time, thinking it will reach out longer; and you do not know how ſoon this Thread of your Life may be cut aſunder; and when you come to die, and are without Chriſt, you will wiſh, O that I had cloſed with Chriſt when I was perſwaded to do it. You are always ready that know Chriſt, but never ready, whatever you do, without Chriſt;

if you have performed ten Thouſand Duties, and kept a Thouſand Faſts, without Chriſt, you are undone. *And when they came, the Door was ſhut*; the Door of the Kingdom, the Door of Grace, the Door of Mercy, the Door of Happineſs, of Comfort. What, the Door ſhut? What, the Door of Heaven ſhut againſt me! O where ſhall I go? What ſhall I do? I am ſhut out; without the Kingdom, without God, without Chriſt, in everlaſting Burnings. *Afterwards came alſo the other Virgins, ſaying, Lord, Lord, open to us.* Thus ready will they be to call Chriſt Lord, that never took him to be their Husband. *Lord, Lord, open to us*, we are come, we are come, we knock now. O how earneſtly do they knock now! You that coldly deſire Chriſt now, that indifferently ſeek after Chriſt now, you will at laſt knock and call earneſtly when it is too late.

Thoſe Perſons that will not in Time come to Chriſt for Grace, they will knock when it is too late for Entrance into Glory.

There are three dreadful Outcries in this World, but there will be three dreadfuller Cries which a Perſon that dies without Chriſt will ſend forth in the other World.

The firſt dreadful Cry in this World is, a Malefactor that is ſenſible of his Miſery when he is condemned. What an Outcry, when it is ſaid, Thou muſt die? O how doth he cry out for Mercy!

The ſecond dreadful Outcry is, when a Ship ſuffers Shipwreck, and the Mariners or Paſſengers are ſinking into the Sea, then what a dreadful Outcry is there with them, that before were curſing and ſwearing!

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The Third dreadful Outcry is, When Soldiers or Rebels beſiege a City, and put Men, Women and Children to the Sword; but a Perſon that lives and dies without Chriſt, ſends forth three dreadfuller Cries.

Firſt, A Soul that is awakened departing this Life, takes a View of his miſerable State in the other World, when Conſcience drags him before God's Tribunal, and he is condemned by the Law of God; the Soul cries out, Lord, muſt I be ſhut up under thy eternal Wrath for ever? There he ſees the Judge condemning him, the Law condemning him, Conſcience condemning him; he can look no way but he is amazed; above him a ſin-revenging God, below him everlaſting Flames, O what a dreadful Outcry will a condemned Soul make! You may know by theſe fooliſh Virgins, *Lord, Lord, open to us*, what a dreadful Outcry there will be when a condemned Sinner appears before a ſin-revenging God. You are all condemned in *Adam*, and if you have not a Chriſt you will be condemned to all Eternity; when the laſt Moment comes, what an Outcry will there be, Lord, Lord, muſt I to Hell for ever! Muſt I be damned for ever! Yea, Soul, for thou haſt no Part nor Portion in Chriſt.

Secondly, As Seamen and Mariners when they ſuffer Shipwreck, and are ſinking, make a dreadful Cry; ſo a Soul that's out of the Body, that hath not Chriſt; all your Duties and Profeſſion, and Comforts, all your Righteouſneſs, and your Souls ſinking together; O what a dreadful Cry will there be! My Hope is periſhed, my Righteouſneſs is periſhed, my Duties abhorred. Woe is me, I am undone for ever!

Thirdly,

Thirdly, What a dreadful Outcry is there, when a City is beſieged and plundered, and all the Men, Women and Children put to Fire and Sword! So when Chriſtleſs Perſons muſt appear before God's Tribunal, the Sword of divine Juſtice meets the Soul. The Angel that ſtood at the Gate of Paradiſe had a flaming Sword in his Hand; the Juſtice of God, that flaming Sword, will you meet at Heaven's Gate: Soul, no Entrance here, you muſt for ever lie in the Priſon of Hell, 'till your Debts are paid; you have no Surety, you have no Chriſt, you have no Grace; then you muſt for ever depart into everlaſting Burnings, now too late, when Juſtice hath took hold of them; Legions of Devils halling them down to the bottomleſs Pit: They cry, *Lord, Lord, open to us*, when their Lamps are gone out. Now Lord we ſee our Sparks dying before they reach Heaven. O pardon this our Hypocriſy! And O give of thy Oil! Thou art the Olive-Tree, pour out thy Oil into our Veſſels. Had they with the wiſe Virgins Oil in their Lamps, ſaving Grace in their Hearts, they had been ready, and entered with Chriſt: No, but they would not come to Chriſt; and ſee now the Gate was ſhut upon them; now they cry, Lord, open to us; they would not come to him for a Wedding Garment, but they would be beholden to him to let them enter into the Feaſt without one; tho' Heaven would have held them but a little while, if they had entred in that Condition.

Mr. Murcot.

Next, This Life is a ſuitable Life, becauſe it is a glorious Life. Alas! You live a miſerable Life 'till you know Chriſt: A Profeſſor without Chriſt is a poor empty Perſon. You read of a new

new Heaven and a new Earth, wherein dwells Righteouſneſs.

What was the Earth? A dark Chaos before the glorious Sun, that glorious Light, came. What is a poor Soul in this poor Houſe of Clay, 'till you come to know Jeſus Chriſt, 'till you come to live on Chriſt? We have a dark Chaos, but when you come to live on Chriſt, this is a new Heaven in the Soul, and a new Earth; every Part of the Soul, every Member of the Body is put into a new Frame. O ſaith the Soul, let me not act but for Chriſt, let me not walk but with Chriſt, let me not be employed but for Chriſt, let me not live but to Chriſt; it may be you will give us the Hearing of a Sermon on the Lord's Day, but what Mould are you caſt in all the Week? Alas! What Folly and Madneſs is it to be ſeeking, looking, waiting and watching for what is not, for what will not do you good? Our Eye is fixed, our Thoughts are fixed, our Hands are employed, but is it for Chriſt? Can you ſay you deſire nothing in Compariſon of Chriſt? Or are your Thoughts ſwallowed up in the World? Where you have had one for Chriſt, it may be you have had many Thouſands for the World. To be a Profeſſor, and not live on Chriſt, is as if a dead Man ſhould be dreſs'd with the Cloaths of a living Man, and ſhould have Meat diſh'd out and ſet before him to eat, who yet remains Dead, and the Meat untaſted.

Perſons may make external Profeſſion, and have Ordinances adminiſtred to them, but if you do not know Chriſt, and live on Chriſt, what Profit will you have in all? What is the Chaff to the Wheat? You may hear Sermons, and entertain

tertain the Notions of Religion; but if Chriſt is not made manifeſt to your Soul, you have but the Shell without the Kernel, the Chaff without the Wheat. He that knows Chriſt, he that lives Chriſt, is above that Soul, let him live never ſo noble a Life, that knows not Chriſt. Therefore the Prophet ſaith, *That a wiſe Child is better than an old and fooliſh King*, Eccleſ. iv. 13.

A wiſe Chriſtian (though he is never ſo little in Grace and Knowledge) that knows Chriſt, is better than the greateſt Perſon in Knowledge that doth not know Chriſt: Better is the pooreſt, loweſt Chriſtian, than the greateſt Noble in the Land that doth not know Chriſt.

Now I ſhall ſhew in ſome Particulars the Glory of this Life. To live Chriſt. *Firſt*, If you come to live Chriſt, it is a glorious Life, for there is the beginning of Glory: Whatever you do, you never come to have Glory begun, 'till you come to live on Chriſt by Faith, *Phil.* i. 6. He that hath begun the good Work in you will perform it until the Day of Jeſus Chriſt, he that juſtifies, he glorifies. We are called to eternal Glory by Jeſus Chriſt, 1 *Pet.* v. 10. If we have not Chriſt ours; eternal Life will never be ours, *Col.* i. 27. Chriſt in you the Hope of Glory. All the Pearls of a Chriſtan's Crown of Glory are the Purchaſe of Chriſt's Blood. As ſoon as a Soul begins to know Chriſt, he begins an Heaven on Earth. Let Earth and Hell do what they will, Glory is begun; the World, and Devil, and Temptations may toſs you, but they are come too late to deſtroy you, there is immortal Life and Glory begun; the immortal Seed is ſowed in the Soul; Grace in the Soul is Glory in the Believer:

liever: Chriſt dwelling in the Soul, is the beginning of Glory; you never come to know the Life of Glory, till you know Chriſt; and when you come to live on Chriſt, you are in the Way to Glory, and ſhall as ſure come there, as the Saints and Angels now in Glory. This is the Comfort and Stay of a Believer, when he comes to know Chriſt, he is certainly linked to eternal Glory.

Secondly, To live Chriſt is a glorious Life; for you are changed from Glory to Glory into the ſame Image; for there is a glorious Union between Chriſt and a Believer; there is the natural Faculties, there is the ſame rational Soul: But the Soul hath new Qualities, being changed by Chriſt dwelling in the Soul; they are changed in their Underſtandings, their Affections, their Wills. It may be compared to Iron put into the Fire; while Iron remains red hot, and the Fire is in it, if you beat the Iron to Pieces, you cannot ſeparate it from the Fire; knock but the leaſt Piece of Iron, Fire is in every Piece, yet the Iron is not the Fire, nor the Fire the Iron? yet the Iron is in the Likeneſs of Fire: So the Soul is not ſo changed into the Image of Chriſt, as not to retain its own natural Faculties, but by Reaſon of Chriſt dwelling in it, is changed in its Qualities from Evil to Good. So there is the Glory of Chriſt appearing in all the Actions of a Chriſtian; though they may have many Infirmities, yet all that they principally deſign is, the Glory of God. *When Fire is in the Iron, you cannot ſeparate it; you cannot ſay, that Iron is without Fire, nor Fire without Iron: So in this Life, you may ſee a Saint hath many Imperfections, but yet Chriſt is in him, ſwaying his Heart and*

and Life with the Scepter of his Righteouſneſs: Though there are the ſame Faculties, yet the Qualites are all made new: So though there is Corruption in Prayer, and Weakneſs in Faith, and Weakneſs in Love; yet there is true Love, and true Faith and Repentance, there is ſomething ſeen of Chriſt in all his Infirmities, in every Faculty of the Soul. What a glorious Change is it to be changed into the Image of Chriſt! The Beams of the Sun have ſeveral Effects, ſome Things it withers, ſome Things it revives. The Goſpel of Chriſt and the Goodneſs of God, that melt the Heart of a Saint, hardens the Heart of an impenitent Sinner; but the Soul that hath Union with Chriſt, that Chriſt is his Life, the Love of Chriſt conforms the Soul to Chriſt. There is the Meekneſs of Chriſt, tho' not in Perfection; there is the Love of Chriſt, the Humility of Chriſt, tho' not in Perfection, the ſelf-denyal of Chriſt; there is the Patience of Chriſt, though not in Perfection, but through Chriſt you are pardoned. Dr. Owen *on the Spirit.*

The Soul that is changed into the Glory of Chriſt hath natural Corruption, natural Backwardneſs; but Chriſt being their perfect Head and ſpotleſs Righteouſneſs, they are pure annd lovely in God's Eye. *Jeſus Chriſt, God Man, hath all the glorious Ideas of God's Image and Grace ſhining in him, as in a Glaſs, he reflects the ſame in and by the Glaſs of the Goſpel in the Hearts of Believers, who by Faith contemplating, are by the efficacious working of the Spirit of Grace tranſformed into the ſame glorious Image, even from Glory to Glory, from one Degree of glorious Grace unto another. Thus the beliveing Soul by Faith contemplating the Wiſdom, Meekneſs, Patience, Kindneſs, Juſtice, &c. of God ſhining in Chriſt, is by the effectual*

effectual Concurrence of the Spirit of Chriſt tranſformed into a wiſe, meek, patient, kind and juſt Spirit. Faith, by contemplating the Glory of God in Chriſt brings into the Soul Spiritual Ideas of the ſame glorious Image, a divine Light and Life bearing ſome Reſemblance to the Life of God, or divine Nature; ſo that Chriſt the eſſential Glaſs of God, hath not only a Manifeſtative, but alſo transformative, changing Glory ſhining in them. Mr. *Gale*'s Treatiſe of the Saints Amity with Chriſt.

Beloved, have you not all immortal Souls? What would you have your Souls be like when you come to die? Would you have them like the Devil? Would you have the Pride and Envy of Hell, the Covetouſneſs of Hell? Or would you have the Image of Chriſt ſtamped on you, that you may live Chriſt, and lead an humble Life, a meek Life, a ſelf-denying Life, an holy godly Life? What Likeneſs would you have your Souls appear in out of your Body? Whoſe Image and Stamp would you have them bear? Moſt Men will live to themſelves, and make Proviſion for the Fleſh, to fulfil the Luſts thereof: And ſome live to be revenged of others to get the World of their Side. The Luſts Perſons ſeek to fulfil are innumerable to ſpeak of; but how would you have your Soul appear? What Condition would you have them in? Would you have them in Chriſt? O then beg Chriſt may be your Life! Beg you may be changed from Glory to Glory, into his Image; every Day of a Believer's Life he is going from Glory to Glory.

Poor, wretched, ignorant Profeſſors! What do you think will become of you e're long, if Chriſt is not your Life? Eternal Death will be your Portion. You ſee many Imperfections in a Believer, yet he

he is perfect in Chriſt, being changed into the Image and Glory of Chriſt. A Believer, all his Works are Works of Grace; all his Walking, Walks of Grace; all his Actions, Actions of Grace; and in all that he doth, there is Glory on it, thro' Chriſt his glorious Lord. They that live on external Duties, they will give you the Hearing of a Sermon, and away; they ſeek not to know Chriſt, but they will be found as dreadfully miſerable as the Turk or Heathen that never heard of Chriſt; for notwithſtanding their Profeſſion, they are ſwallowed up in the World. Take a covetous Man, his Heart is on the World. Take a gluttonous Man, his Heart is ſet to make his Belly his God. Take a Man that lives on Chriſt, his Heart is knit there, he cleaves to the Lord with full Purpoſe of Heart.

Thirdly, It is glorious a Life, becauſe you have the Hope of Glory: You never will have the Hope of Glory, 'till you have Chriſt living in you, *Chriſt in you the Hope of Glory*, *Col.* i. 27. If a Perſon be without Chriſt, he is without all true Hope of Salvation; there is neither Hope of the Glory of God, nor rejoicing in the Hope, while a Perſon is without Chriſt. What, have you Hope of Glory? But have you a good Hope? If you come to live Chriſt, then you have a good Hope; if you have Chriſt in you, then as ſure as Chriſt is in you, you ſhall come to Glory. Who is in you? Who lives in you? We know our next Neighbour, we know our familiar Friend or Acquaintance. Who do you converſe with? Who is your near Neighbour? Chriſt or the World, Chriſt or vain Thoughts, Chriſt or Carnality? Is Chriſt in you? If Chriſt is in you, then he reigns in you, and you converſe moſt with him. What is your daily

daily Food, your Livelyhood? Miſtake me not, I would not have you neglect your daily Calling, I hope you underſtand me better: But, what do you make the Chief of your Aims and Ends? What takes up your Heart moſt? Does the Love of Chriſt, the Mercy of Chriſt, the Peace of Chriſt affect you moſt? If ſo, I tell you, you live a glorious Life. I warrant you think that they that converſed with Chriſt on Earth were happy; I tell you, there were Thouſands ſaw Chriſt's Face on Earth, that ſhall never ſee his Face in Glory. It may be you think if you come and hear a Sermon, you have converſed enough with Chriſt for all the Week, though you never had one precious Thought of Chriſt; but to have Chriſt your Life, you have a glorious Life. Soul is thy Heart wrapt up in Chriſt? What would you deſire, if you were to have your Wiſhes granted? Is it Chriſt? More of Chriſt? To live more to Chriſt? To enjoy more of Chriſt? If it is ſo, you live a glorious Life! There is more Glory in one Believer than in all Creatures on Earth beſide. When *Chryſoſtome* was put to Silence, ſaid ſome, Better the whole World were left in Darkneſs, than ſuch a glorious Light ſhould be put out. Now if the preaching of Chriſt be ſo glorious, what is the Life of Chriſt in the Believer.

Fourthly, To live Chriſt is a glorious Life, for there comes a glorious Train with Chriſt, all the Graces of the Spirit.

Believers are God's Habitations, *Eph.* ii. 22. You are the Terreſtrial wherein the King of Glory keeps his Abode, till you be removed to abide with him in Heaven. If we did but conſider, and our Eyes were opened to ſee what a Train of Helliſh Luſts dwell in us before Chriſt is in us,

us, we ſhould be amazed; the Apoſtle tel
of many of them: While you are fleſhl
know not Chriſt, I tell you, whatever y
in Profeſſion, you are what the Apoſtle
Gal. v. 9. *Now the Works of the Fleſh a*
nifeſt, which are theſe, Adultery, Fornicati
cleanneſs, Laſciviouſneſs, Idolatry, Witchcra
tred, Variance, Emulation, Wrath, Strife,
on, Hereſies, Envyings, Murders, Drunkenn
vellings, and ſuch like; as if he ſhould
will not foul my Mouth with what dwell
carnal Heart. May be you may ſay, Ma
have no Grace abhor many of theſe Thi
anſwer, It may be, the Devil may not le
all at once; but the Works of the Fleſh
nifeſt in unconverted Perſons. What Man
that knows not Chriſt, but loves ſometh
low Chriſt, and that is Idolatry, though
not worſhip a ſtrange God. Do you
ſtrange God? Is God firſt and laſt: High
beſt? Moſt prized and loved? Is all wel
Chriſt is enjoyed? Do you not complain m
other Things than for Chriſt? Hatred is
reigning Sin; Variance, Emulations,
Strife, may dwell in the Heart; all
rooted in corrupt Nature; but what is n
Sale he brings forth, like a Shop-keep
brings forth Goods that are fit for Sale,
all Sorts, but he doth not ſell all Sorts a
So the Sinner hath all Sin in him to be b
forth: Satan tempts him ſometimes to or
ſometimes to another. When the Devil
to buy, the Sinner is furniſhed with all
Sins for him, and ſells what the Devil
to buy. But when Chriſt comes, what a Tra
he bring with him? He brings a glorious

Verſe 22. *But the Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance*; againſt ſuch there is no Law; the Law hath nothing to ſay againſt them, for Chriſt is formed upon their Heart. O what a glorious Train does he bring! When Chriſt is your Life, you come to Chriſt, and walk with Chriſt, what a glorious Train of Graces poſſeſs the Soul! Now the angry Man, the wrathful Perſon is a meek and humble Perſon; the worldly Man is come to love Chriſt and God, and the Kingdom of Heaven, and the Saints, and Holineſs; he is come to have the Fruit of the Spirit. O what a glorious Life is it to live Chriſt! It ſets Chriſt on the Throne, and unthrones Ungodlineſs and at the laſt Day Chriſt will ſet you on his Throne, and crown you with Glory. Chriſt and the Believer are all one, he dwells in you, and you live on him. Alas! To be a Profeſſor, and walk at random, to walk in the Suburbs of Hell, while we profeſs to be Citizens of Heaven. I profeſs it is a Shame ſome Profeſſors ſhould profeſs Religion: Bleſſed be God that many are waiting on God; but 'till you know Chriſt there is a black Train in the Soul. The Hearts of many ſwell, if they know but a little of the Letter, if they can but ſpeak or diſcourſe; but when Chriſt comes, there is a new Frame of Heart; not new in Faculties, but in Qualities. O what a glorious Life it is to live Chriſt! This Life is not to be parallel'd. If I had the Tongue of an Angel, I could not ſet forth the Life of a Soul that lives Chriſt; it is ſo far beyond the Life of the carnal Profeſſor, that makes me repeat it over and over: There is ſo much Difference between this Life and the Life of carnal Profeſſors,

feſſors, that they do not deſerve to be once in the Day the Believer that lives on Ch ſpoke of. What, for Chriſt to have Unio the Believer? For the Believer to have with Chriſt? It is ſuch a Myſtery, that tl gels deſire to look into it. Thoſe that li this Life, tho' they make a Profeſſion, tl cold Profeſſors, ignorant Profeſſors, and nothing but Profeſſors.

Fifthly, It is a glorious Life, becauſe i richeſt Life you can live: You never live 'till you live holy; and you never live hc you come to live on Chriſt, *Of his Fulne we all received Grace for Grace. There only in Chriſt a Fulneſs of Abundance, but a neſs of Redundance; there is an overflowin neſs in Chriſt, as a Fountain overflows, a remains full, Grace for Grace, or Grac Grace, Abundance of Grace, and the Incr Grace one by another; there is all good i that poor Sinners want.* Omne bonum in bono, *all Good in the chiefeſt Good.*

You may ſee Corn that is ſcattered on a tl Houſe ſpring up, but it ſoon withers; it like Corn ſown in its natural Soil. You n ſome new Profeſſors under ſome Conviction hot and zealous they are, but it ſoon wither being no Root: But when a Soul is plan Chriſt, it is got in good Ground, it is not Ground, or ſtony Ground. Many Perſons a unhappy; they are very diligent to do ſon to attain Happineſs, yet miſs of Happi laſt. Many Profeſſors are very unhapp make a great Noiſe of Religion, yet never to know Chriſt, ſo never thrive in Religion never thrive, nor lead a rich Life, 'till you

Chriſt; all Treaſures of Wiſdom dwell in him that is the true Wiſdom; and the Lord humble this Generation, becauſe they exalt Chriſt no more, live Chriſt no more: It may be you pray, and hear, and perform Duty; but alas! All this is nothing till we come to know Chriſt. The Lord humble us, I ſay, you, and me, and all of us, for we are all Fools 'till we know Chriſt. I do not condemn Arts and Sciences, but yet I ſay it is all nothing to the Knowledge of Chriſt, *in whom are hid all the Treaſures of Wiſdom and Knowledge*, *Col.* ii. 3. Soul, would you know God? It muſt be in Chriſt: Would you be wiſe? It muſt be in Chriſt: Would you have true Learning? It muſt be in Jeſus Chriſt: Would you know the glorious Myſtery of the Goſpel, it muſt be in Chriſt: What is all Learning, all Knowledge, all Underſtanding? (though all this good in its Place.) If you can tell the Name of God in all Tongues, what doth this ſignify? If you do not know God in Chriſt, you are but a poor Creature, the Treaſure of all Wiſdom is in Chriſt, and Chriſt will lead you to the Father the Fountain of all Wiſdom; this is a rich Life to live Chriſt.

Firſt, You are inriched with the Preſence of God. When you know Chriſt, then you dwell in the Preſence of God; the Devils dwell in his wrathful Preſence; all of us this Day dwell in God's general Preſence, the Saints only dwell in God's gracious Preſence. When you come to know Chriſt, you dwell in the ſpecial Preſence of God. *Pſal.* cxxx. *ult. The Upright ſhall dwell in thy Preſence.* None upright but in Chriſt; none perfect but thro' Chriſt. *Surely the Righteous ſhall give Thanks to thy Name, the Upright ſhall dwell in thy Preſence.* There is no Man

Man upon Earth that hath Righteouſneſs in himſelf; no, not one: There is no Man upright but in Chriſt. When Chriſt is become yours, then God takes up his Dwelling with you: When Chriſt dwells in you, then the great God takes up his Abode with you; then you have the gracious Preſence of God go where you will.

Secondly, When you come to live to Chriſt, you are inriched with the glorious Benefits of Chriſt; all that Chriſt died for, is yours, Redemption, Juſtification, Sanctification, the Riches of Grace and Riches of Glory is all yours. What, Saints in Chriſt, and poor? It was never found, and can never be found: A Soul in Chriſt cannot be poor, all the Riches of Heaven, the Riches of the Mercies, Bleſſings and Comforts of this Life, and that to come.

Thirdly, All the Promiſes are yours: There is no Condition you can be in, but there is a Promiſe to ſupply you: Truly that is a rich Man that hath a Promiſe of Supplies whatever State he is in. Though you have a great many Afflictions, you have abundance of Promiſes: You have a great many Trials, and you have great Promiſes, free Promiſes, glorious Promiſes, you are rich; for go with the Key of Faith, and you may open the Promiſes. And whatever you take out, there is never the Leſs left behind: That Promiſe that ſupplied you ſome Years ago, it is as full now, as it was then. If a Man takes out of his Bags or Coffers, the more he takes out the Leſs he leaves behind; but the Promiſes are always full; go to a Promiſe in Temptation, go to a Promiſe in Deſertion, go to a Promiſe in Affliction, yet they are ſtill full; indeed ſometimes Faith not being lively to ſuck out the Comfort,

we

we think the Promiſe is dry; but the Promiſe is full. We are like a poor weak Child to a full Breaſt, that cannot draw out the Milk. When Faith is weak, we leave the Comfort of the Promiſe behind, and cannot draw it forth. Now how came you to be enriched with theſe Promiſes? Do they not flow in and thro' Chriſt? All the Curſes belong to them that are out of Chriſt; but in Chriſt all the Promiſes are *Yea* and *Amen*, 2 *Cor.* i. 20. *For all the Promiſes of God in him are Yea, and in him Amen, unto the Glory of God by us in Chriſt.* All the Promiſes are Yea, that is, certainly true, and in him Amen; *to the Glory of God, Amen.* I know it is the Deſire of moſt to be rich, then beg of God that you may know Chriſt, beg of God that you may love Chriſt, beg of God that you may live Chriſt: *In him all the Promiſes are, Yea and Amen.* What, art thou not in Chriſt? O wretched, poor, miſerable Man or Woman? In Chriſt only are Promiſes, and the true Riches, Yea, and Amen for ever. Whatever you do, go to Chriſt, for in him they are Yea, and in him they are Amen; ſee that by Faith you go to Chriſt, he is the Way. What rich and precious Promiſes are in him! To take a Promiſe, and not take Chriſt to be your Way to the Promiſe, is to go a wrong Way to receive Comfort from the Promiſes. If ever you have a Promiſe, it muſt come by Chriſt; if you make Chriſt your Life, wrap up your Life in Chriſt, as hath been diſcourſed, and all the Promiſes are yours.

There is not a Soul of you ſo full of Comfort, but you have need of a Promiſe; not one of you ſo well in the World, but you have need of a Promiſe, *Iſa.* xxxviii. 6. *By theſe Men live.* Go to

the Promiſes, and then living or dying, you are rich Men. Ah, Sirs! If the Promiſes in Chriſt are not yours, I would not give a Farthing for your Profeſſion; and when you come to die, you will wiſh you never had made a Profeſſion. But the Soul that lives on Chriſt is happy. Bleſſed Souls, are you tempted? Are you afflicted? Are you troubled? The Promiſes in Chriſt will yield you ſweet Relief.

Fourthly, If you have Chriſt, you have all the Bleſſings of Ordinances: I tell you, tho' you may not enjoy that Comfort as you deſire, yet there is not a Sermon you hear but you are enriched by it; for if thy Soul break and mourn, and long after Chriſt, thou art enriched; for a broken Heart is worth ten Thouſand Worlds. A broken Heart through Chriſt, is accepted of God. *Pſal.* iii. 8. *Salvation belongeth unto the Lord.* The Means of Salvation, the preaching of the Goſpel, and all other Ordinances; *Salvation belongs to the Lord*, compared with *Eph.* i. 3. where it is ſaid, *We are bleſſed with all ſpiritual Bleſſings in Chriſt Jeſus in Heavenly Places:* (pray mind it) *Bleſſed be the God and Father of our Lord Jeſus*; what then? Who hath bleſſed us; How? *With all ſpiritual Bleſſings*; all the Means of Grace are made Bleſſings. What abundance of rich Seed of Grace is ſown upon ſtony Ground, where Chriſt is not known? But the Bleſſing is upon the People of God: *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings in Chriſt Jeſus*, who hath bleſſed us with the Bleſſings of Faith, with the Bleſſings of Hope, Bleſſings of Love, Bleſſings of Patience, Bleſſings of the Sacrament, and all the Means of Grace we enjoy.

You

You that live in Chriſt, tho' you go mourning from a Sermon, this may encourage you to wait for the Bleſſing of the Means of Grace. It may be a Soul may object and ſay, I am a poor ſorrowful Soul; am I bleſſed? Soul, thou art bleſſed. *Bleſſed are they that mourn. The contrite Heart is an acceptable Sacrifice to God. Bleſſed are they that mourn.* This is your Caſe, ſometimes you mourn, at other Times you rejoyce in God, and joy in the God of your Salvation. You are rich in Bleſſings; all Sermons that you hear do your Souls good, and all Ordinances do your Souls good; you are bleſſed when you are humbled, when you mourn, when you thirſt, as well as when you rejoyce. Theſe are ſpiritual Bleſſings in Chriſt. O Chriſtleſs Soul, 'till you know Chriſt, there is not one of theſe belong to you. O Sinners, you have innumerable Curſes hang over your Heads, that are out of Chriſt, you have a Book full of Woe and Lamentation written without and within, *Ezek.* ix. 10. *Many Sorrows are to the Wicked, but he that truſteth to the Lord, Mercy compaſſeth him about*, Pſal. xxxii. 10. *Innumerable are the Bleſſings that Believers are compaſſed about with.* When you come to an Ordinance, and think you do not meet with God, you complain, and go away mourning, you are bleſſed; if you go away in the Dark you are bleſſed: How ſo? I bleſſed, that cannot ſee Chriſt! Yes; bleſſed are they that truſt in him, and ſtay themſelves upon him, tho' they walk in Darkneſs, and ſee no Light. O what a rich Soul art thou that liveſt this Life of Faith! You are bleſſed in all Ordinances, all Opportunities: I tell you, whatever comes, God will bleſs his People; God's Providence is to all the World, he takes Care of the whole Creation, he is

wonderful in Goodneſs and Mercy; yet, as a rich Man that gives to many, in an eſpecial Manner, ſaith he, I muſt remember my Children at Home, my dying Child, my weak Child, this Child, that Child, every Child. So God gives liberally to all, but his ſpecial Bleſſings are reſerved for his redeemed Ones. O what a rich Life it is to live Chriſt! The Saint is rich in Faith, rich in Love, rich in Peace, rich in all Bleſſings. Then the Soul admires, what, am I bleſſed in every Condition? What, with all ſpiritual Bleſſings? O Lord, not long ago I was crying out, Sure God hath forſaken me! But this was your Infirmity and Sin. But is not Chriſt more precious to you than ever? Do not you long for Chriſt, thirſt for Chriſt? Then you are bleſſed. *Bleſſed are they that hunger and thirſt after Righteouſneſs, for they ſhall be filled.* Under Darkneſs, under Temptation, under every Affliction you are bleſſed, and every Sermon, and every Sacrament, and every Ordinance you have, you are bleſſed; though you cannot rejoyce in God in all, yet you are bleſſed in all; tho' you go away hanging down your Head. O I have not met with God! I tell you, you are bleſſed: For it is ſaid, *Bleſſed are they that mourn*, and *bleſſed are the Poor in Spirit.*

Fourthly, You are enriched with the Love of God. I do not know what you can have more to enrich you: If the Love of God doth not make you rich, I am ſure nothing can; and you can never be rich if you have not the Love of God, and be ſure God loves you, if you know Chriſt, he looks on you in Chriſt, loves you in Chriſt, delights in you in Chriſt, *John* xvi. 27. For the Father himſelf loveth you, becauſe you have loved me, and have believed that I came out from God:

God: God's Favour maketh rich thoſe whom God favours; he hath Grace that heals his Soul, which is that that makes his Happineſs, and is that which is the inward faſhioning of every Man's Apprehenſion that makes him happy, that brings Comfort to him. Pray mind, the Lord Jeſus ſpeaks with an Emphaſis, for *the Father himſelf loveth you*: You have my Father's Love, a choice Love indeed: And how comes this Love about? Becauſe you have loved me, and have believed that I came out from God; becauſe you have believed in me, and made me your Life. God loves you: What, God love me! I confeſs it would make a Chriſtian go comfortably thro' all the Trials in the World, the very Ardency and Application of that: The Heart of God is the Ocean, the firſt Riſe of all Love to the Creature: Chriſt is the Spring that firſt receives from him, and then through him all Love is diffuſed to the Creature: God loves me, for the Father himſelf loveth you: What, God love me! I pray how comes it about? Becauſe you have loved me, and believed that I came out from God: You have made me your Life; you have Faith in me; and now God loves you: God never loved you, whatever you did without Chriſt: God abhors all out of Chriſt; God elected you all in Chriſt, chuſes you all in Chriſt, pardons you all in Chriſt: And then, Oh what Immenſe Love is this! God loves you in Chriſt: O unſpeakable Love! O infinite Love! This Love is Love that paſſes Knowledge; Love that paſſes Bounds; O heighth and depth of Love; you that live in Chriſt; and believe in Chriſt, are rich Souls: We uſe to ſay, when we ſee Men thrive and proſper in the World,

Dr. Criſp.

This will be a rich Man: And what may you ſay of the Saints? O they will be rich indeed, they will have a rich Portion, becauſe they believe that Chriſt came out from God. O Soul! Haſt thou with thy Heart choſe Chriſt, with thy Heart lived to Chriſt, with thy Heart wrapt up thyſelf in Chriſt, none but Chriſt? Thou art a rich Soul; for thou art already poſſeſt of the Preſence of God, and it will be thy Portion to live in the Houſe of God for ever: For Brethren to dwell together in Love and Unity, how ſweet is it! O the Harmony of it! But what a divine Harmony is there in that Soul where the Love of God dwells? Turn about your Thoughts, turn about your Ears: Hear, I beſeech you, for Chriſt's Sake; accept of Chriſt, that you may have God's Love: God indeed loved the Elect with Everlaſting Love in Chriſt; but God's Love is not manifeſted to you, until you believe in Chriſt; then all the Things of this Life are yours; there are many Things which we cannot reach here, the Price is too great: Is not that rare which coſts dear? There is not a Bit of Bread you have (you that are Saints) but it coſt the Blood of Chriſt; all your Mercies are in a Way of Redemption; all is yours: *Paul and Apollos, and Cephas, and Life, and Death, and Things preſent, and Things to come; for ye are Chriſt's, and Chriſt is God's.* May it not be ſaid of them that know not Chriſt, *Nothing is theirs*? Is not the Miniſter yours, as well as others? Is not your Bread yours, and your Meat yours, and your Drinks yours, and Cloaths yours? No, Soul, they are borrowed Mercies, ſtolen Mercies, and you will be damned for them without Chriſt has paid for them for you; but the Soul that loves Chriſt, his

his Mercies are all bought: The Miniſters of Chriſt, thoſe Ambaſſadors of Peace are all yours in Chriſt: *Paul* is yours, *Apollos* is yours, and Life and Death are yours. You that are out of Chriſt, it makes my Heart tremble to conſider that your Mercies are all to be payed for, to be reckoned for; and you that are in Chriſt, you may leap and rejoyce at a Drop of cold Water and a Bit of Bread: Oh! It is a rich Mercy, it is bought with the Blood of Chriſt; and then at laſt you will be inriched, you will ſit like Kings in Glory with your Lord and Redeemer for ever and ever.

Fifthly, It is a happy Life, becauſe it is a Soul-ſatisfying Life, the Soul cannot be ſatisfied with any thing below Chriſt; whatever a Perſon enjoys, whatever a Perſon does in a Way of Duty, he cannot be ſatisfied if he hath not Chriſt: Take who you will, whether they be Formaliſts, or Legaliſts; whether moral Men or prophane Men; whether rich Men, or poor Men; or Profeſſors, that have not made Chriſt their Life, they will tell you they want Satisfaction; there is a Complaint of this Thing, or that Thing wanting to give Contentment; if they have golden Duties, if they do not bring the Water of Life, they cannot ſatisfy their Souls: But that this Life of living upon Chriſt doth ſatisfy the Soul, I ſhall ſhew in the following Particulars.

The Lord will ſatisfy her Poor with Bread: The pooreſt Man that lives upon Chriſt, lives more plentifully than the richeſt Man that knows not Chriſt, *Pſal.* cxxxii. 5. *I will abundantly bleſs her Proviſion; I will ſatisfy her Poor with Bread:* Who is the Poor? The Poor is a longing Perſon, a craving Perſon: *The Poor deſire*

ſomething they ſtand in need of. Saith the Lord: I will bleſs *Sion*'s Proviſion: It is a great Mercy to have our Proviſion bleſſed: We may be fed high, and yet not have healthy Bodies: Many may fare high in Means of Grace, but not having a Bleſſing with it, they do not proſper: Many have been long under the Means of Grace, and yet not thrive nor grow in Grace: Saith God, *I will ſatisfy her Poor with Bread*: The Poor are craving, and deſiring, and longing; ſo the longing Soul in Chriſt ſhall be ſatisfied; they ſhall not want: The Prophet *Iſaiah* ſpeaks of ſpending their Money for that which is not Bread; which will not ſatisfy: But the Lord Jeſus ſatisfies the Soul, fills up the Deſires, whatſoever they be: Take one who is under the Law and hath the greateſt Gifts and Parts, but is a Stranger to Chriſt, and one that is the pooreſt in Gifts and Parts, yet in Chriſt; he hath more Satisfaction than the other with all his great Gifts and Parts: The Pooreſt and Meaneſt in Grace that is in Chriſt, lives a higher Life than the richeſt in Gifts and Parts, or in worldly Things, that does not not know Chriſt; ſo that it is a Satisfying Life to live Chriſt: Here is enough for this preſent Life, enough for hereafter: There is enough in Chriſt to fill up all the Faculties of the Soul, *John* vi. 35. *I am the Bread of Life; he that cometh to me ſhall never Hunger; he that believeth on me ſhall never thirſt*: Coming and Believing is the ſame; he that comes or believes in me ſhall never hunger: What, doth not a Soul in Chriſt hunger? Doth he not long for Chriſt? Yes, but as he hungers and thirſts for Chriſt, he ſhall be filled, his Wants ſhall be ſupplied: We ſay in our outward Things, *Money*

ney anſwers all Things: But Money will not ſatisfy the Soul: *But*, ſaith Chriſt, *he that comes to me, I will ſatisfy all his Deſires:* He ſhall have Contentment, Supplies, Satisfaction; he ſhall want nothing: *I am the Bread of Life, I will ſatisfy his Hunger: I am the Water of Life; he that comes to me ſhall never thirſt:* They ſhall never cry, I periſh for Hunger, or I periſh for Thirſt. The Prodigal, when he came to his Father's Houſe, he did hunger, but he had Bread to ſatisfy his Hunger: A Soul believing in Chriſt making Chriſt his Life, there is enough in Chriſt, to fill up all the Deſires of the Soul, and to heal all the Wounds of the contrite Heart. Whatever the Soul deſires, in Chriſt are Eternal Springs to fill up the Soul; every Thing that is below Chriſt, is too empty to ſatisfy an Immortal Soul: They are not Springs, they are but Ciſterns; take Ordinances, take away Chriſt, what can the Ordinances do? Will not the Soul wither immediately? Ordinances are but Ciſterns, and not Springs: The *Pſalmiſt* ſaith, *All my Springs are in thee*, Pſal. lxxxvii. 7. Doth a Soul deſire to love God? Hath the Soul a Deſire to be ſatisfied with Love, with Beauty, with the Glory of Chriſt? There are divine Springs from Chriſt, who is an overflowing and everflowing Fountain to the Souls of Believers to ſatisfy all their Deſires. So that a Believer, let him deſire as much as he will, he ſhall have his Deſires ſatisfied, *Pſal.* xvii. 15. *As for me, I will behold thy Face in Righteouſneſs: I ſhall be ſatisfied when I awake with thy Likeneſs.* The longing Soul ſhall not miſs of being filled with Wiſdom in Chriſt, with Redemption in Chriſt, with Sanctification, with Salvation: Let the Soul crave for Holineſs, there

is enough in Chriſt to fill it: Let it crave for Love, there is enough in Chriſt: Let it crave for Peace and Joy, there is enough in Chriſt to fill it: Chriſt being ſuch an inexhauſtible Fountain, is ſtill flowing into the Soul to give it daily Satisfaction: The Soul may weary in other Things, and not be the better. Believers, that can but experience the leaſt true Longings after Jeſus Chriſt, tho' with a weak Faith, need not doubt but they have true Faith, and ſhall not miſs of a true and full Satisfaction.

A weak Faith ſhews itſelf by this Grace of God, namely, an unfeigned Deſire, not only of Salvation, for that the wicked and graceleſs Man may have; but of Reconciliation with God in Chriſt: This is a ſure Sign of Faith to every touched and humble Heart, and it is peculiar to the Elect. What a Mercy and Bleſſing it is to have the leaſt true Deſires after Jeſus Chriſt, ſince ſuch Souls are aſſured in God's Word, that their longing Souls ſhall be ſatisfied. Saith Holy *Bernard*, *He that thirſts, let him thirſt more, and he that deſires, let him deſire more abundantly; becauſe ſo much as he can deſire, ſo much he ſhall receive.* *Perkins* on the Creed.

Perſons will be weary of their Pleaſures, weary of their Treaſures, and weary of their Duties: That Soul which hath made Chriſt his reſt hath the trueſt Satisfaction; when a Soul comes to know Chriſt, it may ſay with the Pſalmiſt, *Pſal.* cxvi. *Return unto thy reſt, O my Soul; for the Lord hath dealt bountifully with thee.* What Reſt hath the Soul? There is a great many reſtleſs Enemies; there is Satan purſuing, the Law condemning, Guilt purſuing, the poor Soul hath no ſafe Refuge to flee unto but the Lord Jeſus.

Jeſus. The Soul that hath Chriſt his Life, can ſay, the Lord Jeſus Chriſt hath purchaſed eternal Salvation for me; he became a Curſe for me, and redeemed me from the Curſe of the Law; and let tan and Conſcience ſay what they will, Jeſus Chriſt hath paid my Debts, ſatisfied Juſtice, given Reſt to my Soul. Take up thou thy quiet Reſt in him, O my Soul, for whatever the Law ſaith, it ſpeaks to them that are under the Law: But I am redeemed by Chriſt, he is become my Rock, and my Salvation; my Soul return thou to thy Reſt. *Gal.* iii. 10. *For as many as are of the Works of the Law, are under the Curſe: For it is written, Curſed is every one that continueth not in all Things which are written in the Book of the Law to do them,* Be ſure you do all, or you do nothing; there was never a Man ſince the Fall of *Adam*, that could do all Things, nor the leaſt Thing as he ought. But Chriſt fulfilled the Law, and hath delivered us from the Curſe of the Law; for the Juſt ſhall live by Faith in Chriſt. 'Till a Soul comes to center in Chriſt, the Soul can never have Reſt and Quiet: Indeed you may forget the Day of your Death; if you are wrapt up in carnal Securities, that is not reſt; the Soul will be moleſted again, when Conſcience is awakened, to conſider what the State of the Soul is. But if the Law and Sin accuſes, the Soul that can truly experience the Lord Jeſus Chriſt is his Life, hath redeemed him from the Curſe of the Law, hath died and riſen for him, and is at God's Right Hand, interceding with divine Juſtice, and hath payed the whole Price and Ranſom; the Law condemns them that are under the Law, but Chriſt hath delivered a Believer from all its Accuſations;

who

who ſhall lay any Thing to the Charge of God's Elect? What Chriſt hath done, is a Believer's own; he is Righteouſneſs to every one that truly applies him. My Friends, 'till you know there is Satisfaction made to the Juſtice of God, you can never take up your Reſt; do as much as you can, until you come to center in this glorious Redemption, that Chriſt hath purchaſed, to ſee him Sanctification and Redemption; that he hath ſatisfied for you, that you live on him for all; then the Soul can take up his quiet Reſt. But 'till it is thus, do as much as you will, there is ſomething wanting ſtill: Not a Word of Peace to be had from God, but in and through Chriſt. Do as much as you will in a Way of Duty, without Chriſt, you cannot have Reſt and Quiet. If you have been a praying Perſon this Ten, Twenty or Thirty Years, this will all be ſwallowed up in this one Thing, God is not ſatisfied, the Guilt of Sin follows me, my Conſcience accuſes; ſaith *Luther, I am not able to endure my Conſcience, neither am I quieted by my own Works, or by the Righteouſneſs of God's Laws; much leſs have I any Comfort by my Sanctity, which out of my own Devotion and good Opinion I make Choice of; yea, the Devil through my Sin, ſo hunteth me in ſuch Sort, that I think the World is too narrow for me; only the Acknowledgment of Chriſt lifteth me up, and ſetteth my Conſcience in Peace.*

Therefore I look not what I am in myſelf, but what Chriſt hath done; he hath bore the Curſe, therefore I ſhall never bear it. God hath laid on him the Iniquity of us all, therefore my Soul return thou to thy Reſt. All the Debt is diſcharged, now my Soul can live a quiet Life in

in Chriſt. O what a Soul-ſatisfying Life it is, to live Chriſt! And 'till then there will be complaining; when you have done all that you can do, when you have done the beſt you can, you want a Righteouſneſs to ſtand before God. The Soul in Chriſt is cloathed with a Garment ſufficient for to cover its Nakedneſs. Here is a Righteouſneſs as broad and long as the Wounds and Nakedneſs of the Soul; and that your own Duties can never be. If a Man could ſtand bemoaning his Sins from Morning 'till Night, there would be ſomething in that that he would need a Pardon for; but now *Chriſt was made Sin for us, that we might be made the Righteouſneſs of God in him*, 2 Cor. v. 21. Made Sin, not only ſaid to be ſo, but made ſo; Sin imputed to him: And while our Sins lay on him, he was an imputed Sinner, bearing our Sins. The Wrath of God was poured on him, he bore the Fault, and God laid our Sins on him, that we might be the Righteouſneſs of God in him. His Righteouſneſs is made our perſonal Righteouſneſs, as if we had performed all Things ourſelves; we are made the Righteouſneſs of God; not thought to be ſo, or ſeem to be ſo, but really made ſo: Here is a covering to cover all our Nakedneſs. *Iſaiah* ſaith, our Righteouſneſs is a Bed too ſhort for us to ſtretch ourſelves upon, and a Covering too narrow for us to wrap ourſelves in; If a Man hath a Garment of Silk or Silver, and if it be not long enough to cover him, there is a Cauſe of Shame; ſo if you have the braveſt Duties and Expreſſions, Carriage and outward Behaviour in Religion, without you are wrapt up in this Righteouſneſs, there is ſtill ſomething wanting, that will cauſe Shame and Confuſion to all Eternity;

Eternity; he was made Sin for us that knew no Sin, that we might be made the Righteouſneſs of God in him. A believing Soul ought to talk with our Saviour in this Manner, *I am thy Sins, thou art my Righteouſneſs, therefore I am joyful, and boldly triumph, for my Sins do not over ballance thy Righteouſneſs, neither let thy Righteouſneſs ſuffer me to be or remain a Sinner: Bleſſed for evermore, and praiſed be thy Name ſweet Jeſus.* It is a glorious Expreſſion, a high Expreſſion, a comfortable Expreſſion, and truly a great Myſtery; that the innocent Lamb of God, that knew no Sin ſhould be made Sin for us, and we made the Righteouſneſs of God in him, *Col.* ii. We are compleat in him, compleat in Chriſt, tho' not compleat in Sanctification, yet compleat in the Sight of God and Juſtification; he doth preſent you without Spot or Wrinkle before God. In the beſt of Men the beſt Performances leaves a Senſe of Guilt upon their Souls; there is ſomething wanting; but in Chriſt there is compleat Righteouſneſs, compleat Wiſdom, compleat Redemption, compleat Beauty, compleat Glory, every Thing compleat; and the Soul is compleat in him.

Fifthly, To live Chriſt is a happy Life, becauſe it is a ſafe Life; you are never ſafe till you are in Chriſt, and there is no Safety any where elſe; you that are in Chriſt, O look back, firſt, what not long ſince you were; Secondly, What now you are; Thirdly, What you ſhall be, and you will ſee Cauſe of Admiration. When you were out of Chriſt, what a dangerous State were you in, under the Wrath of God, the Curſe of the Law! Conſider, where was I when I knew not Chriſt? Where was I going? I was going

ing to Deſtruction and did not know it: Was I ſo near the Brink of the Pit and did not mind? Was I ſo near ſinking and did not cry out? O how can I but admire and adore this God that hath done this for me! He hath brought me nigh by the Blood of the Covenant; he hath brought me to a ſafe Condition; you were afar off, but now are brought nigh by the Blood of the Covenant; ye were without Chriſt, without the Covenant, *Epheſ.* ii. 13.

Thirdly, Conſider what e're long you ſhall be; you that are in Chriſt ſhall e're long be with Chriſt, you ſhall be ſafely arrived in Glory: O the Danger that a Soul out of Chriſt is in! You are under the Sword of divine Juſtice, and how ſoon it may drop down on your Head, drop down on your Heart, you do not know; therefore you are never ſafe till you are in Chriſt; that is a ſafe Life, *Prov.* i. 33. *But whoſo harkeneth unto me ſhall dwell ſafely, and ſhall be quiet from fear of Evil.* Whoſo hearkens ſo as to believe, accept and lay hold on, and cloſe with Chriſt, they ſhall dwell ſafely, and ſhall be quiet from fear of Evil, the Fear of Evil ſhall not hurt you: *Prov.* iii. 18. ſpeaking of Wiſdom, ſhe is *a Tree of Life to them that lay hold upon her, and happy is every one that retaineth her.* There is in Chriſt Safety, there is Firſt, The Life of Juſtification, Secondly, Of Sanctification, and Thirdly, Of Glorification.

Firſt, A Life of Juſtification: A Tree of Life to free from Condemnation: *There is no Condemnation to them that are in Chriſt*, Rom. viii. 1. You are ſafe from the Condemnation of the Law, Juſtice, Conſcience, and Condemnation of the World: Who ſhall lay any Thing to the Charge

of

of God's Elect? There is Life laid up in Chriſt, Life for poor dead Sinners, Life for poor condemned Sinners that lay hold on this Tree of Life; there is no Condemnation to them more; there ſhall be no following them, as it was with *Joab* to the Altar to ſlay him there. Lay hold on the Tree of Life and you are ſafe for ever: You may ſay of the Thunderings of the Law, I am ſafe from them all, the Tree of Life ſtands ready to give you the Life of Righteouſneſs and Juſtification that you may be free from Condemnation; there is no Condemnation: What a ſafe Caſe is a Soul in, that is in Chriſt? Let a Soul be condemned never ſo much, nothing ſhall hurt him, God hath juſtified him in, through, and for Chriſt's Sake; tho' the Devil come and accuſe, and ſaith, this Man is clothed with filthy Garments; this Tree of Life ſtands ready, *Zecha.* iii. 1, 2. Satan comes and accuſes *Joſhua*, he was clothed with filthy Garments. Thou art a holy God, a God of purer Eyes than to behold Iniquity with Approbation: But here is one come with filthy Garments, here is a ſinful Man come; he comes to offer up Sacrifice for the People, but he is ſinful; the Devil comes and accuſes him and condemns him. Now while there is any Thing to condemn a Man he is not ſafe; the Devil comes and lays to his Charge, that he is clothed in filthy Garments, but he comes not in Love to Holineſs, but in Envy to *Joſhua*, in Envy to the Saints, and in Envy to God, and in Envy to his Free-Grace; but the Lord Jeſus Chriſt ſaid to Satan, the Lord rebuke thee, Is not this a Brand pluckt out of the Fire? I have choſen him, he is an elect Veſſel, I have redeemed him, I have clothed him with Change

of

of Raiment, I have put a fair Mitre on his Head; Satan do thy worſt and ſpeak thy worſt, thou canſt not hurt *Joſhua.* So this Tree of Life frees from Condemnation; lay hold on Chriſt you are quit, let what Bills there will come in againſt you; if a Man ſhould be tryed for his Life, and there comes in many Bills of Indictment againſt him, but he ſhew his Pardon for all, then in vain do they come in; or if there be never ſo many Items all is forgiven; ſo let the Devil come in with never ſo many Items, and the Law come in with never ſo many Items, the Lord Jeſus forgives them all to them that lay hold on him by Faith.

Secondly, Then it is a Life of Sanctification: Where Sin reigned before, Sin ſhall not have Dominion over you; you are not under the Law; but under Grace: Then you may ſee that the Law will not kill Sin: The Law will tell you, you are a Sinner, but it will not kill your Sin, *Rom.* xvi. 14. *For Sin ſhall not have Dominion over you; for you are not under the Law, but under Grace.*

Tho' Sin may trouble you, it ſhall not have Dominion over you; tho' it may grieve you, it ſhall not undo you. The Serpent's Seed is ſentenc'd, *The Seed of the Woman ſhall break the Serpent's Head.* Rom. viii. 3. *For what the Law could not do, in that it was weak through the Fleſh, God ſending his Son in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh.* When a Soul lays not hold on Chriſt, Sin is in his Nature, his Luſt dogging of him, his Luſts reigning and ruling over him; but through Chriſt he overcomes.

Thirdly,

Thirdly, A Life of Glory. The Apoſtle reckons the juſtified Ones among the glorified Ones. Whom he called, them he juſtified; and whom he juſtified, them he glorifies. He ſpeaks in the preſent Tenſe, as if it were already done, that they that lay hold of this Tree of Life, are as ſure of eternal Life, as if they were already in Glory: So that it is a very ſafe Life to live Chriſt, and to lay hold on him: But mark it ſtill, this Tree of Life is too high for carnal Reaſon to reach. This Tree of Life muſt drop Fruit into your Souls before you can reach up to that. We ſee fruitful Trees are bending Trees: Trees that are loaded with Fruit bow down, ſo that even a Child may lie on the Ground and eat the Fruit: So Jeſus Chriſt taking our Nature, humbled himſelf to the Death of the Croſs; he condeſcended ſo low, to have Union with us poor Sinners, that a poor Soul cannot go to Chriſt, 'till Chriſt firſt come to him. Chriſt firſt comes to the Soul, he bends down to the carnal Heart, and poſſeſſes the Soul of the Life of Faith, and then the Soul can reach up to him. *Come to me all ye that are weary and heavy laden, and I will give you reſt.* But how ſhall I come, Lord? May a poor Sinner ſay. Says Chriſt, *No Man can come unto me except the Father draw him.* I muſt firſt come by my Spirit to the Sinner, before he can come to me by Faith. But ſaith a poor Soul, I cannot lay hold of Chriſt, I cannot believe, nor I cannot make Chriſt my Life, I am a poor undone Sinner; but if Chriſt comes to you, and takes you by the Arm, as he did *Ephraim*. Hoſ. xi. 3. cannot you go along with him? If he comes and gives you an Hand of Faith, and takes hold of you, can you not follow him? This fruitful Tree of Life bends down with his

his Fruit, that Sinners may lay hold on him. If the Husbandman expects to have Corn, he muſt ſow it; if a Man would have a fine Garden, he muſt plant it, for the Ground naturally brings forth nothing but Briars and Thorns. The Ground was curſed when *Adam* had ſinned, and every Heart is curſed, and all the Sinner can bring forth by Nature is curſed Fruit; there may be ſomething like Grace, ſomething like Faith, but no true ſaving Faith; as there may be Field-Herbs like Garden-Herbs, and many other Things alike that are not the ſame; natural Gifts, may ſhew like Grace: But by natural Reaſon there is never a Man nor Woman, (do the moſt they can) that can lay hold of Chriſt, 'till Chriſt comes and lays hold of them. There is nothing in our Hearts but Briars and Thorns, we cannot believe; but when Chriſt comes, and works Faith in our Hearts, then we lay hold on Chriſt, then we are ſafe for ever. When you are got into Chriſt, all Storms whatſoever cannot hurt you, you are ſafe. So the Lord Jeſus ſpeaks. *Prov.* viii. 35. *For whoſoever findeth me findeth Life.* Whoever is a Stranger to Chriſt, is under the Power of Death, the Sentence of Death and Condemnation; *but whoever findeth me findeth Life.* What then? They ſhall obtain Favour of the Lord. In the Favour of a King or great Man they ſay is Safety; but that is not true always, nor very often; but they are certainly for ever ſafe that enjoy the Favour of God. You muſt find Chriſt before you know the Favour of God; God's Favour is manifeſt in Chriſt; when he ſhews Kindneſs it is in Chriſt; whoſoever finds Chriſt ſhall have God's Favour, *Pſal.* lxviii. 18. *He hath received Gifts for Men, yea for the Rebellious alſo, that God may dwell among them.* If you would

would have the Favour of God, ſeek after Chriſt; in this Temple the Fulneſs of the Godhead dwells bodily, and when you come to live in Chriſt, God lives in you, he comes and takes up his Abode with you; *Thou haſt aſcended up on high, thou haſt led Captivity captive, thou haſt received Gifts for Men.* What Men? *The Rebellious.* What Encouragement is here for rebellious Sinners to come to Chriſt? O Sinner, come; Chriſt hath received Gifts for you: To what End? *That God may dwell among you.* Chriſt hath received enough to make you lovely in the Sight of the Father for ever. How ſhould Saints alſo be encouraged by this, under all their Infirmities and Troubles? If you had all the Comforts of a preſent Life, and had not the Favour of God, you would be undone for ever. He that finds Chriſt, find Life, and ſhall obtain Favour of the Lord; God will dwel among ſuch. As Chriſt by Death made Way for the Soul to come to God, ſo by the Revelation of his Grace a Soul comes to taſte of the Love of God. When a Souls comes to know Chriſt, then the Favour of God ſhines on him; and is not this a ſafe Life? O Chriſtleſs Soul, that lives, but not in Chriſt; that knows many Things but not Chriſt; that performs Duties, but not by Faith in Chriſt; you are never ſafe, you do not know how ſoon your Slaughter-day will come, and it will be eternal. You that have not Chriſt for your Sacrifice, your Souls muſt be a Sacrifice in Hell for ever: But you that live Chriſt live an happy Life, for it is a ſafe Life. As *Abigail* ſpake to *David* when ſhe met him, the greateſt Comfort that ſhe brought to him, was, That his Life ſhould be bound up in the Life of his Lord, 1 *Sam.* xxv. 28, 29. *I pray thee forgive the Treſ-*

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uſs of thine Hand-Maid, for the Lord will cer-tainly make my Lord a ſure Houſe; becauſe my Lord fighteth the Battles of the Lord, and Evil hath not been found in thee, all thy Days, Yet a Man is riſen to purſue thee, and to ſeek thy Soul. Saith ſhe, Here is a mighty Man riſen to purſue thy Life, but though he is riſen up againſt thee, thou ſhalt be ſure to be ſafe. Why? What is the Reaſon? *The Soul of my Lord ſhall be bound in the Bundle of Life with the Lord thy God.* Whatever purſues a Soul in Chriſt ſhall never hurt him. All Temptations, and Troubles and Accuſations that purſue the Soul ſhall not hurt it. Saith ſhe, A Man is riſen to purſue thy Life, but however the Soul of my Lord is bound up in the Bundle of Life with the Lord thy God. Friends, you are never ſafe, 'till your Souls are bound up in the Bundle of Life with Chriſt, 'till you come to take Chriſt, lay hold on him as your own, you are never ſafe, you have Purſuers. *A Man is riſen up to purſue the Life of my Lord:* But one poor Chriſtian is purſued with Temptation, another with ſtrong Corruption, another with ſtrong Fears and Terrors, another with great Deſertion; but Chriſtians, never fear, your Life is bound up in the Bundle of Life; the Life of Righteouſneſs, the Life of Grace, the Life of Comfort, the Life of Glory. The Soul that believes in Chriſt is ſo bound up in him, that the Devil cannot reach him, Temptation cannot harm him, Sin cannot undo him, Trouble cannot overcome him. O what a Life is a Believer's Life! I am not ſpeaking of a Profeſſor's Life only; not one that performs Duty, but one that lives on Chriſt. *For me to live is Chriſt.* O it is the ſafeſt of Lives! Whatever you have done you will never be

be ſafe; whatever you have profeſſed, you will never be ſafe 'till you are bound up with Chriſt. There is nothing you can do in outward Duty, but the Devil will have more to ſay againſt you, than you have to ſay for yourſelves. There is no fear, O Saint, whatever comes againſt thee, if thou art in Chriſt. Therefore conſider it, every one of you, as you would appear at the great Day, and your Faces not be aſhamed; pray ſee that Chriſt be yours, pray ſee that you can produce the Seals and Witneſs of the Spirit of God that you are Believers, or all your Profeſſion will leave you miſerable. To live Chriſt is a ſafe Life, *John* xiv. 19. ſaith Chriſt, *Becauſe of him you ſhall live alſo.* He lives, and you ſhall live; he is in Glory, and you ſhall be in Glory; he is on the Throne, and you ſhall be on the Throne, he is beloved of the Father, and you are beloved of the Father. Believing in Chriſt is a ſafe Way, no Way ſafe but by believing in Chriſt. There is a poor Chriſtian in Troubles and Trials, but he is happy, his Life is bound up in his Lord's Life, which is the Life of Lives. When *Jacob* was in his Journey to *Padan Aram*, when he came to lie down at Night, he had but an hard Pillow. Indeed many Times it is hardeſt with the outward Man, when it is beſt with the inward Man. He had a Stone for his Pillow, but a Cordial for his Soul. A Ladder that reached from Heaven to Earth.

This Ladder hath ſix glorious Rounds, that make a Believer to aſcend up to the Enjoyment of God, his Birth, his Life and Doctrine, his Death and Reſurrection, his Aſcenſion and Interceſſion. Chriſt is that Ladder that reacheth from Heaven to Earth; the Saints Salvation is begun,

egun, carried on, and finiſhed in and through nd by him; he is the Author and Finiſher of ur Faith, we are elected in him, *Epheſ.* i. 1. Chriſt is *Principium & Caput Electionis*, he is the irſt Elect, in whom, and for whom all other are lected. God elected Chriſt to be Head of the Body, all the Members choſen in him, he is made All to the believing Soul, from firſt to laſt, he *s made of God, Wiſdom, Righteouſneſs, Sanctification and Redemption*, 1 *Cor.* i. 30.

It was a figurative Diſcovery of the Lord Jeſus Chriſt, whoſe Deity and Humanity, was ſet forth by this Ladder.

This Ladder may be conſidered, either 1. *Literally, and ſo it is repreſented to* Jacob, *the Providence of God, who, tho' he dwells in Heaven, extends his Care and Government to the Earth, and particularly makes uſe of the Angels, as miniſtring Spirits for the good of his People; and theſe Angels do not appear idle or ſtanding ſtill, but always in Motion, either aſcending to God to receive his Commands, or deſcending to Earth for the Execution of them; which was a moſt ſeaſonable Viſion for* Jacob *in his ſad and ſorrowful Condition, that tho' he was forſaken and perſecuted by Men, and forced to fly away ſecretly for fear of his Life, yet he neither was nor ſhould be neglected or forſaken of God in his whole Journey. Or, Myſtically, and ſo it repreſents Jeſus Chriſt, by whom Heaven and Earth are united, who is called the Way to Heaven, which this Ladder was, who as the Head of Angels, is perpetually ſending them forth either to God, or from God, to miniſter to the Heirs of Salvation.* Mr. *Pool*'s Annotations.

And he dreamed a Dream, and behold, a Ladder ſet upon the Earth, and the Top of it reached

reached up to Heaven, and behold the Angels of God aſcending and deſcending, *Gen.* xxviii. 11. And he lighted upon a certain Place, and tarried there all Night. It is beſt tarrying, tho' Night, when Chriſt is preſent; becauſe the Sun was ſet. When outward Comforts go down, and Chriſt ariſes, it is a bleſſed Change. *And he took of the Stones of the Place, and put them for his Pillow.* It is a bleſſed Lodging where Chriſt is. *And lay down in that Place to Sleep.* Well may a Soul ſleep quiet, when Chriſt is preſent with him. *And he dreamed a Dream, and behold, a Ladder ſet upon the Earth, and the Top of it reached to Heaven.* This muſt be Jeſus Chriſt figuratively.

For *Firſt*, His Protection was ready, though this was but a Dream: God did viſit his People in Dreams of Old, before Chriſt was manifeſt in the Fleſh. Jeſus Chriſt, whoſe Humanity was ſet forth, who humbled himſelf to the Death of the Croſs, he came from Heaven to Earth, he was truly God, truly Man. *And behold the Angels of God aſcending and deſcending on it.* Still there are always miniſtring Spirits about the Heirs of Salvation, ſtill they keep the Rounds of the Ladder; they are ready to ſerve God, if they are ſent a Thouſand Miles, yea, Millions of Miles, to miniſter to the Saints, ſhewing ſtill only, that a Soul in Chriſt hath Protection, and Guardian Angels to attend upon him, he hath the Chariots of God to accompany him, *Pſal.* lxviii. 17. O Believer, what are you Chriſt's? And have you ſo many Angels waiting on you daily? Where is your Thankfulneſs, where is your Heart-love to God? *Pſal.* xxxiv. *The Angel of the Lord encamps round about*

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thoſe that fear him. Have you Angels waiting and attending on you? Angels aſcending and deſcending for your Good? You are in a ſafe Condition. Believing Souls, have you not found this Ladder many Times, when you have been in Trouble, and under Deſertion? Have you not found your Hearts hard, your Comforts dead, your Souls caſt down? Have not you found Jeſus Chriſt the Ladder, by which you have aſcended up to the Father? Hath he not brought you out of that wilderneſs Condition?

Whoſoever thou art that feareſt the Lord, be of good Courage, take thou no Care, neither be faint-hearted, nor make any Doubt of the Angel's Walking, Watching and Protection, for moſt certainly they are about, and by thee, and do carry thee upon their Hands. But how, or in what Manner, take thou no Care; God ſaith it, therefore it muſt be ſure and certain. *Luther.*

Although now a-days they appear not viſibly, nor afford ſuch outward Help, yet are theſe heavenly Meſſengers employed for the Safeguard and Benefit of the Saints. As embroidered Cherubims inviron'd the Tabernacle, ſo do thoſe heavenly Soldiers guard God's true Tabernacle, the Church. *Ainſworth.*

Cant. iii. 6. *Who is this that comes out of the Wilderneſs?* Who is this? From whence doth ſhe come? From the Wilderneſs; a Wilderneſs of Trials, Temptations and Deſertions; ſhe turns her Back on them, and her Face on Chriſt. And how doth ſhe come? She aſcends *like Pillars of Smoke.* What Incenſe hath ſhe? She hath perfumed Incenſe, *Myrrhe and Frankincenſe,* with *all Powders of the Merchant,* with the ſweet

Savour of Chriſt, with the Righteouſneſs of Chriſt: It aſcends, being drawn up by the Spirit of God; it is perfumed, having Chriſt's Righteouſneſs. No Powder of the Merchant can be ſweeter than the Prayers of a Saint to God in Chriſt; but they would not aſcend, if it were not for the Spirit of God. While Perſons employ their Gifts and Parts out of Chriſt, they deſcend; though they do perform Duty in the exacteſt manner, yet there is Evil enough in them for God to abhor it; they are as Smoak in the Noſtrils of a pure God: But when they are perfumed by Jeſus Chriſt, they are a ſweet Savour. Therefore be not afraid of thoſe weak Prayers, ſmoky Prayers, they are perfumed with Chriſt's Righteouſneſs. It may be the poor Soul complains, I have been at Prayer, but I have prayed with ſuch Wandrings, and ſuch Deadneſs, and ſuch Coldneſs, that I fear God will abhor me: But Soul, haſt thou breathed after Chriſt in them? Then Soul, they are perfumed, they will be accepted in Chriſt: Therefore by Faith in Chriſt your Prayers are ſafe. O bleſſed be God for Jeſus Chriſt, bleſſed be God for the Perfume, and bleſſed be God for this aſcending; for you never would have aſcended, if it were not for the Spirit of God; nor have your Prayers perfumed, were it not for the ſweet Odour of Chriſt's Righteouſneſs. There are two things carnal Hearts are ready to do; if they do a Duty to their Mind, then they are apt to be proud of it, and reſt on it; and if they do not do it to their Mind, then they are caſt down and complain, I cannot pray, I cannot profit by hearing, God hath forgotten me.

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The humble, godly, believing Soul, that makes Chriſt his Life, he can truly ſay, Though I am poor in my ſelf, yet I am rich in Chriſt: I am indifferent and cold in Prayer, but Chriſt is my Offering and Altar, and therefore in him I put up all to God. Therefore you ſee how ſafe a Soul is that is in Chriſt.

Firſt, Your Souls are ſafe, none can rob you of them; go where you will, your Souls are ſafe in the Hands of Chriſt; you that live Chriſt, know Chriſt, believe in Chriſt, lay hold on Chriſt, your Souls are ſafe indeed, he will keep you: Saith the Apoſtle, 2 *Tim.* i. 12. What I have committed to him, he will keep; my All I have left with him; he that hath bought me, that hath paid the Price, I have committed all to him: As you know, if a Man hath purchaſed a rich Jewel, and leaves it in the Hand of a truſty Friend; ſaith he, I have left it with one that is an able Man; but is he faithful? Yes, he is a very honeſt Man. O how much more may we ſpeak of Chriſt? Haſt thou committed thy Soul to Chriſt? Why? Becauſe he is able to pay whatever Juſtice can demand: He hath paid it all: Whatever Troubles or Trials I go through, Chriſt can bear me up. But is Chriſt faithful? He is a faithful High Prieſt, ſaith *Paul*, I have committed my All to him. You do not know what you loſe by not committing your ſelves to Chriſt: We commit our ſelves to our ſelves, and that is our great Loſs. If you believe Chriſt to be faithful, commit your Souls to him, it is ſafe to leave your All with Chriſt.

Sometimes a Man will not leave the Worth of Six-pence in another Man's Hand; Why? be-

cauſe he is in Debt, and ſo he thinks it is not ſafe. Chriſt is not in debt, he hath paid all that God hath demanded, therefore do you commit your Souls to him; the Apoſtle had committed his All to him; and truly *Paul* had learn'd very much of the Knowledge of Chriſt: *For the which Cauſe I alſo ſuffer theſe things; nevertheleſs I am not aſhamed, for I know whom I have believed.* Many times a Perſon ſays, I am aſhamed, I was ſuch a Fool to believe ſuch a Perſon. Many times you truſt to your own Heart; ay, the more Fool you. Many times you ſay, I truſt to my own Duties; ay, the more Fool you: But I have committed my All to Chriſt: Why? Becauſe I know him, I have left all with him, and I am perſuaded when I meet the great God, I ſhall not be a Farthing in debt, for Chriſt hath paid all. I am perſuaded my Comforts will be great; I am perſuaded my Hopes, my Faith, my Soul, my Body, my Treaſure, are all ſafe; when the poor Hypocrite will be aſhamed, when the carnal Profeſſor will be aſhamed. Whatever Denomination Believers go under, by a reproaching World, let them do all they can, you that have committed your Souls to Chriſt ſhall not be aſhamed. *Nevertheleſs I am not aſhamed*, ſaith the Apoſtle, *for I know whom I have believed, and I am perſuaded that he is able to keep that which I have committed unto him againſt that day.* Look to that Day, that great Day of Account is coming, that Day that you muſt meet God at the Judgment-ſeat. If Chriſt doth not then preſent his Satisfaction for you to God, you muſt lie by it to all Eternity: But if you are in Chriſt, your Souls are ſafe. Paul was as ſure

of Glory, as if he were in Heaven; he was as certain of a Crown of Righteouſneſs, as if poſſeſs'd of it, 2 *Tim.* iv. 7, 8. *I have fought a good fight, I have finiſhed my courſe, I have kept the Faith; henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge ſhall give me at that Day; and not to me only, but unto them alſo that love his appearing.* Friends, look to your Crown, look to your Souls, look to your Glory; ay, and that you may ſecure them, look that you lay hold on Chriſt. Methinks to conſider how many Millions of Souls will ſtand at the great Day Strangers to Chriſt, that have made a great Profeſſion of Religion, but have reſted upon their own Duties for Salvation, ſhould awaken us to throw our ſelves upon Chriſt alone in all we do, for Acceptance before God. Do as many Duties as can be performed, if Chriſt be not yours at that Day, you will be confounded; but if Chriſt is yours, your Souls are ſafe.

But Chriſtians, are your Souls in the Hands of Chriſt? Bought with the Blood of Chriſt? Have you committed your Souls to Chriſt? Do you live on him? *Pſal.* xxxvii. 5. *Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs*; he will never fail them that commit themſelves unto him, *Heb.* xiii. 8. *Yeſterday and to day the ſame for ever.* If the World be turned upſide down, he is the ſame for ever.

Secondly, The Soul that lives Chriſt, his Soul is ſafe, none can rob him of his Comforts.

Firſt, Afflictions ſhall not rob you of your Comforts. Truly I tell you, Friends, there are many, we hope they are Believers, but for *want of a real* Denomination of Faith in Chriſt,

and living on Chriſt, they are afraid in every Trouble, that God is coming to deſtroy them. But if Chriſt is your Life, who can deſtroy you? *Mat.* x. 28. *And fear not them which kill the Body, but are not able to kill the Soul; but rather fear him which is able to deſtroy both Body and Soul in Hell.* What Hurt can all Affliction do, when God is your God? There is not one Affliction comes but it is in Love. You may write Love upon all your bitter Potions, they are all ſafe, you have them from a kind and tender Phyſician, that underſtands his Practice, and loves his Patients. If it is a bitter Potion, yet Love and Care may be writ upon all. Many are apt to cry, God is againſt me, he is deſtroying me, he hath found me out; but when Chriſt is become your Life, it is all in Love from God. If a Child be running in a pleaſant Way, to the River's Side, where many Children have been drowned, and one pulls this Child away, O let me go this pleaſant Way; but the Perſon or Parent that pulls it away, knows the Danger that the Child doth not; therefore he plucks it away, tho' againſt the Child's Will. So many times, when a Saint cries out, God is dealing with me in Anger, when God is dealing with him in Love; and tho' it is a green and pleaſant Way, the Lord prevents you by Afflictions from the Evil that otherwiſe you would fall into. *My Son, deſpiſe not thou the chaſtening of the Lord, neither faint when thou art rebuked of him.* It may be you will ſay, Do any deſpiſe the Lord? Yes, when you murmur. Truly God might have prevented this Affliction, I cannot bear it; *I* ſhould have done well enough, had not theſe Troubles come upon me. But God is not wroth

with

with a Believer, the Flame of his Juſtice hath taken hold of Chriſt. The Phyſician does not intend any Hurt in a bitter Potion. Chriſt hath paid dear for your Afflictions, that they might be ſanctified, *Heb.* xi. 6. *Whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth. If ye endure chaſtening, God dealeth with you as with Sons; for what Son is he whom the Father chaſteneth not?* But while a Soul is out of Chriſt, every Preſſure is a Laſh of Divine Juſtice: But a Soul in Chriſt may ſay, by his Stripes am I healed, my Iniquities are laid upon him, God hath nothing againſt me, Chriſt hath paid all for me.

When God calls his Children aſide, and corrects them, they may ſay, I will go to my Father, and hear what he ſpeaks; for Chriſt hath bought all, and whatever the Cup is, tho' bitter, I will drink it up; though a Cup of Affliction it is bleſs'd. But Souls out of Chriſt, every thing robs them of their Comfort; while they can do any thing, and proſper in the World, they go on bravely; but let God touch them, and they are filled with Amazement. But take Saints, when God is their Portion, Chriſt their Life, they can go on comfortably. Lord, whatever bitter Cup I have, it is in Love. That God in Anger chaſtiſes his Saints, is impoſſible, for Chriſt hath born the Wrath of God, and hath ſatisfied Divine Juſtice, that God hath not one Drop to pour out upon you that are Chriſt's. Your Afflictions are to keep you from Sin, to ſubdue Sin, to ſanctify your Courſe of Life, that you may be weaned from the World, and live to God. Many Perſons bring a falſe Charge a*gainſt the Saints of God in their Afflictions, as*

Job's Friends did againſt him: You will ſay to the Godly, when they are afflicted, The Hand of God is againſt you, the Curſe of God is upon you; the Devil and corrupt Hearts are very apt to make bad Conſtructions of God's Dealings, and to cloſe in with ſuch Conjectures. If Chriſt hath not paid all, there is ſomething for you to pay; but if you are Chriſt's, Chriſt hath paid all; therefore Afflictions cannot rob you of your Comfort.

Secondly, Juſtice cannot rob you. The Juſtice of God is ſatisfied, you may look Divine Juſtice in the Face boldly. There are two Men that walk very fearfully, the Man that borrows what he hath, and the other that ſteals what he hath. The one is afraid of an Arreſt, the other of Hanging. So it is with poor Sinners: The ungodly Man that calls not upon God at all, ſteals all, for he never asks God's Leave; he ſteals the Mercies of God without asking God's Leave whether he ſhall have them or no. There is another, that is the Profeſſor that knows not Chriſt; he indeed will ask God for Mercies, and doth perform Duties; he will pray, he will give Thanks, and he will faſt, and in his own Conceit, do whatever God requires, but he reſts here; and notwithſtanding all this, Juſtice is not ſatisfied. It is your Duty to give Thanks for Mercies, and your Duty to pray, and your Duty to faſt. But do you think your Duties are Payment to God for what you receive? And do you think, becauſe you perform Duty, you ſatisfy God? No, there will come a Day of Reckoning, and you muſt lie in Priſon till you *have* paid the laſt Mite, if your Mercies are not *bought* with Chriſt's Blood; but if Jeſus Chriſt

is become your Life, then all is paid; for you have all your Mercies in a way of Redemption. So the Pſalmiſt, *Pſal.* cvii. 1. *O give thanks unto the Lord, for he is good, for his mercy endureth for ever.* Will giving Thanks entitle to theſe Mercies? No, *let the Redeemed of the Lord ſay ſo:* You that are Chriſt's, all God's Mercies are yours, made over to you, every Mercy is bought and paid for. But an Unbeliever, every Comfort he hath he muſt pay dear for, his Mercies and Talents are but borrowed; but all the Mercies you have that are in Chriſt, are bought with the Blood of Chriſt. What you have is yours thro' Chriſt Jeſus, therefore none can take it from you.

Thirdly, Satan cannot rob you of your Comfort, if you are in Chriſt; he may caſt Floods after you, but he cannot rob you; he may waſh you, but ſhall not drown you. *Upon this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it.* You are not built on this Rock, that have not Chriſt to be yours, do what you will; but taking hold on Chriſt, you are built on a Rock, *Mat.* xvi. *And I ſay alſo unto thee, that thou art* Peter, *and upon this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt her.* Chriſt is not only a Rock to uphold you, but he is Life to keep you, that all the Floods that the Devil caſts after you ſhall not drown you; Satan's Temptations may come, and may try you; the Saint may ſee a great Cloud ariſing, but it ſhall not drown him. *David* complains, *That Deep calleth unto Deep, and that the Waves and Billows were gone over him.* Tho' there may be great Waves, great Trials, great Temptations, they ſhall not overcome you. I tell you, the Devil ſhall never drown you that

in Chriſt; the Ship may be toſſed, the poor Saints may cry out, *Lord, ſave, or we periſh*; but if Chriſt is in the Ship, no Fear, if Chriſt is yours; if you are toſſed with Temptations, and perplexed with great Troubles, all the Devil can do againſt you ſhall but ſtir you up to awaken Chriſt, though he intends the undoing of your Souls. Have you Temptation or Wandrings in Prayer? Does it not make you to cry to Chriſt more vehemently, to run to Chriſt more conſtantly, to rely on Chriſt more heartily? The Devil's Temptations do but waſh away your Filth, you are ſtill kept upon the Rock, you ſhall not be drown'd: The loving Kindneſſes of the Lord are ſtill the ſame to you, the Devil robs moſt of the World; he robs them of their Time, and their Souls and Comforts, and they will certainly be undone: But now though Satan does trouble you with Temptations and Corruptions, you that are Believers, he ſhall not rob you of your Comfort, becauſe you live on Chriſt.

Fourthly, Death ſhall not rob you of your Comfort. If Chriſt is your's, Death in and thro' Chriſt is conquered. If a Lion or a Bear did lie dead in the Street, every little Boy would be ready to ſtand on them, and make nothing of them; but if they were alive, they would be afraid of them, and not dare to come near them: So Death being conquered by Chriſt, the Sting being taken away, the weakeſt Believer in Chriſt may inſult over Death. Death comes peaceably to tell you, God would have you come to your Manſions of Glory. But a carnal Man out of Chriſt, Death undoes him; he may cry out, I am undone, loſt and damned for ever; I ſhall never

never breath on Earth more; I ſhall never hear a Sermon, I ſhall never have an Offer of Chriſt more; I am going to everlaſting Deſtruction: But to a Believer the Sting is taken out. Sin was the Inſtrument that brought Death into the World, and the Death of Chriſt is the Death of Sin. A Believer, when he dies, may ſay, I ſhall change my Life for a better, it doth not rob him of his Joy; *Enter thou into the Joy of thy Lord.* When Chriſt, who is your Life, ſhall appear, you ſhall alſo appear with him; I am going to live a better Life, I am going to live with him that I live to. Death is conquered to a Believer, it cannot rob you.

Firſt, It cannot rob you of your Joy, for you are going to a better Life. A Believer may ſay, I am going where I ſhall never grieve God more; where I ſhall never cry more, Why hideſt thou thy Face? I am going to that Chriſt I live to; my very Heart longs for him, whoſe Preſence I ſhall e're long enjoy: You are but going out of the lower Room into the upper; you are but going from the Church Militant below, to the Church Triumphant above; you are going up to him that came down to you: That Life is ſafeſt that Death cannot rob us of. O what a lamentable Outcry will there be with many at their Death! There would be more Outcries with Sinners than there are when Death comes, but that the Devil ſtupifies them, that they do not cry out till they are in Hell: But if Men were ſet on the Brink of Hell, and could ſee the Miſery they are going to, Chriſt not being theirs, O what a dreadful Outcry would there be! But now a Soul in Chriſt may challenge Death, *O Death, where is thy Sting? O Grave, where is thy*

Victory? O Death, what has thou againſt me? Chriſt hath took away thy Sting. O you that have Chriſt your Life, how ſweet ſhould every Sermon be? How ſweet ſhould every Sabbath be? How ſweet ſhould every Word be? Methinks your Souls ſhould be bound up in Love, Grace, Glory, and the Comforts and Bleſſings of the Covenant of Grace; and when Death approaches, you ſhould think of Chriſt's ſweet Words to you, *Enter you into the Joy of your Lord.* O what a joyful Day will the Day of Death be to a Believer!

Secondly, Death cannot take away the Comfort of a Believer's Company. We are ſorry to leave our Relations and Friends, and Company that we delight in here; but never was your Heart ſo taken up with Delight in the Saints, in the beſt Frame that ever you were in, to the thouſandth Part, to what you will be in Glory: But the Wicked will be robbed of the Comfort of their Company; they will then curſe the Day that ever they ſaw each other's Face; but the Saints will meet all the glorious Saints, Patriarchs and Prophets: God is yours, Chriſt is yours, and you will come to a glorious Aſſembly; the Company that you delighted in on Earth you will come to after Death, *Heb.* xii. 22, 23. *But ye are come unto Mount Sion, and unto the City of the living God, the Heavenly Jeruſalem*; and to an innumerable Company of Angels, to the General Aſſembly and Church of the firſt born, which are written in Heaven, and to God the Judge of all, and the Spirits of juſt Men made perfect. What a glorious Company are theſe! O how many glorious Suns will you ſee in one Day! The very firſt Moment you enter

enter into Glory what a glorious Sight will you ſee! O how will you admire that bleſſed Face that was ſpit on for you! O how will you admire thoſe bleſſed Wounds in his Arms, Legs, Side and Heart, that was made for your Healing! Satan cannot rob you of your Company; you loved the People of God on Earth, and you are going to them. So the Apoſtle comforts the *Theſſalonians*, that at the Death of their Relations they ſhould not complain, 1 *Theſ.* iv. 13, 14. *But I would not have you to be ignorant, Brethren, concerning them which are aſleep, that ye ſorrow not, even as others which have no Hope. For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.* Do not you fear, Death ſhall not rob you of your Company, Chriſt will bring them with him. *For this we ſay unto you, by the Word of the Lord, that we which are alive, and remain unto the coming of the Lord.* Death cannot rob you of your glorious Company, the glorious Saints that are gone to Heaven before, and they that remain behind. You ſhall never loſe one Friend by Death.

Thirdly, Death cannot rob the Believer of his Life, for his Life is hid with Chriſt. When Death comes they do but ſleep; that immortal Soul that God breathed into the Body that is now living, that goes immediately into immortal Glory: Death does but enlarge it, and ſet it in that Place where it will never be confined to a ſinful Body: The Saints will never cry out with *David*, *Pſ.* cii. 2. *Hide not thy face from me in the day when I am in trouble:* But the Time will then come that all his Fetters will be knock'd off, and he will then indeed come to *know that Life* that he hath long wiſhed for:

So

So that Death cannot rob them of their Life; they do but fetch a Nap in the Grave, 'till Chriſt comes and calls for them. If we would live for ever, let us live Chriſt now; if we would not have Death kill us, let us kill Sin now, *Rom.* vi. 23. *For the Wages of Sin is Death, but the Gift of God is eternal Life through Jeſus Chriſt our Lord.* So that there is eternal Life laid up in Chriſt. Dying, it is but a going out of your dark Chambers here below, to that Glory above, where you will have no need of a Candle, or the Sun; for God and the Lamb are the Light of that Place: There the Saints ſhall never cry out, O my Heart, or, O my Head, but ſhall be taken up in the Arms of the Lord of Glory. When Chriſt appears, who is our Life, What then? we ſhall appear with him in Glory, *Col.* iii. 3, 4. *For ye are dead, and your Life is hid with Chriſt in God: When Chriſt who is our Life ſhall appear, then ſhall ye alſo appear with him in Glory.* The Saints, if they conſider, need not be ſo afraid at the Approach of Death, for it will be the real Happineſs of their Souls; for then you ſhall enjoy that perfect Communion and Bleſſedneſs that you long for here on this Side the Grave. We are willing to have Reſt, but are loath to go to bed; we are willing to be releaſed of our Sins and Troubles, but we are unwilling to die, and we ſhall never be wholly freed from them till then. How lingring are we, as if our Deſires were, that Chriſt's Chariot-wheels ſhould ſtay a little longer! But ſure, were the Joy of this glorious Life more cleared up to us, we ſhould long to put off our Mortality, and to put on Immortality, 2 *Cor.* v. 1, 2, 3, 4. You that have Chriſt for your Life are

very

very ſafe, Death ſhall rob you of nothing; for the Apoſtle ſaith, *For him to live is Chriſt*, and *to die is Gain.* Death does but take away that Clod that we carry about us, that we may ſee the Sun of Righteouſneſs more glorious, and enjoy him more perfectly in immortal Life and Glory. Death robs moſt, but ſhall not rob the Believer; you ſhall but make an Exchange of Heaven for Earth, Glory for your Shame, Joy for Sorrow; for your Crying and Weeping here, Praiſe and Hallelujahs above.

Fourthly, Death ſhall not rob you of your Treaſure. Indeed the Damned live, but it is a miſerable Life, living Death in everlaſting Chains. When Death comes, the Treaſure of the Saint is perfectly enjoyed: What they had an Earneſt of before, now they have in Poſſeſſion; now they ſhall put on the glorious Robe, and the Royal Crown on their Heads; they ſhall put on the Crown of Glory and of Righteouſneſs; *Henceforth is laid up for me a Crown of righteouſneſs.* O what a laying up is here! When the Apoſtle was ready to be offered up, ſaith he, I am ready to be offered up, but I ſhall loſe nothing by it, for I cannot have my Crown till I die, 2 *Tim.* iv. 7, 8. *I have fought the good fight, I have finiſhed my courſe, I have kept the faith, henceforth is laid up for me a Crown of righteouſneſs, which the Lord, the righteous Judge ſhall give me at that day; and not to me only, but unto all that love his appearing.* I am ready to go, I do not repent my going, I know very well the Time of my Departure is at hand: But what then? Tho' it be, *I have fought the good fight, I have kept the faith*, I have lived Chriſt, I have made him the *Hope of my Life*, and now I ſhall receive my

Crown;

Crown: I have been in Troubles and Trials, and in my Lord's Battles, but now I am going to receive a Crown of Righteouſneſs: Why ſo? Had *Paul* deſerved it by his Works? No; but as God is a righteous God, and had promiſed, *Henceforth is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge ſhall give me at that Day*; I ſhall have it, when I am offer'd up, when I am put to Death, and then ſhall I wear a Crown, an immortal Crown on my Head for ever: And this is not only for me, but for all that love his appearing; they muſt needs love his appearing that have him for their Life. O the glorious Crowns that the Saints ſhall be crown'd with at that Day! a Crown of Life that never withers. Here our Comforts wither while we hold them in our Hand; they wither like a beautiful Flower, in the Morning it holds up its Head, but by Evening it is withered. A Crown of Glory that never fades away. O what Treaſures will the Saints have when Death comes, that have made Chriſt their Life! the Worldling will loſe his Treaſure, the Hypocrite will loſe his Hope, he will never hope more, *Job* xxvii. 8. *For what is the Hope of the Hypocrite, though he hath gained, when God taketh away his Soul?* Though he gained Applauſe of Men, he ſhall loſe it, *Dan.* xii. 3. *And they that be wiſe ſhall ſhine as the Brightneſs of the Firmament, and they that turn many to Righteouſneſs as the Stars for ever and ever.* What is the Hope of a Hypocrite, of a Chriſtleſs Soul, when he hath breathed his laſt, when his Soul ſits quivering on his Lips? Alas! I have made a Profeſſion of Religion, I thought I had ſomething laid up, but all is loſt for ever. O that I ſhould hope in vain,

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and now the End of my Hope is come, and not in the Salvation, but Damnation of my Soul! Though I have done many Things, and made a Clutter in the World, and eat and drank in Chriſt's Preſence, it is all in vain that I have hoped, my Strength and my Hope is periſhed for ever; and then all his Peace is loſt; No Peace, ſaith my God to the Wicked. Then the Storm of Divine Vengeance will come and awaken the falſe Hope of the Hypocrite; then the Worldling will loſe all his Riches. The young Man was ſorrowful to leave all and follow Chriſt. Perſons are afraid to do any thing for Religion, for fear of wanting. But whether the young Man will part with all to follow Chriſt or no, he muſt leave all at Death, Death does ſpoil them of all their Treaſure: But it is not ſo with the Saint. The poor Chriſtleſs Soul may ſay, when he conſiders his State, Whatever I have, e'er long it will be taken from me; if I have treaſured up the World's Goods, and have not made Chriſt my Life, I am like for ever to be undone; to uſe this World to God's Glory, will be our Mercy; but to over-love it, it will be our undoing; but Death to the Saint will be the Year of Jubile, they ſhall have double for all their Trials, Troubles and Sorrows; when Death comes they ſhall have all reſtor'd to them; whatever they have loſt for Chriſt, it will be Gain then; they have laid up for themſelves a good Foundation for Time to come, as the Apoſtle ſpeaks, 1 *Tim.* vi. 17, 18, 19. *Charge them that are rich in this World, that they be not high-minded, nor truſt in uncertain Riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good Works, ready to diſtribute, willing to communicate; laying up in ſtore for them-*

ſelves a good Foundation againſt the time to come, that they may lay hold on eternal Life. A good Foundation againſt the Time to come; the Saints have their Treaſure in Store when they go hence, *Mat.* vi. 20. *Lay up for yourſelves Treaſures in Heaven, where neither Moth nor Ruſt doth corrupt, and where Thieves do not break through nor ſteal.* In Heaven there his Heart was, there his Hope was, there his Deſire was, there his Longing was, and now he is come to die, his Treaſure is ſafe for him; then a Saint, while he lives, he need not fear Death, he lives a certain Life.

Secondly, He may live comfortably.

Firſt, He may live certainly on Comforts. I am Chriſt's, and I know nothing ſhall pluck me from Chriſt. I am perſuaded: What are you perſuaded of, *Paul? I am perſuaded that neither Life nor Death, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord.* May not ſome Temptation, ſome Corruption over-ſet you? No, ſaith he, they ſhall not; I ſhall be a Conqueror through Chriſt; nothing ſhall ſeparate me from him; I am perſuaded Death ſhall not: If I live, I live Chriſt; if I die, I ſhall live with Chriſt. Nor Angels? Good Angels will not, if they would they ſhould not; nor bad Angels ſhall not; nor Principalities, nor Powers, nor Things preſent; Buffeting, Reproaches, Scornings, Impriſonment, Sufferings; what if you go through all this, and are not ſeparate from Chriſt? Yet is there not ſomething to come? Do you not fear Death and Judgment that will be a Terror to moſt of the Sons and Daughter

Daughters of Men? Whatever comes I ſtill am Chriſt's; neither Height nor Depth ſhall ſeparate me from Chriſt. Let mine Iniquities reach up as high as Heaven, the Righteouſneſs of Chriſt is ſtill higher. Nor Depth: It ſhall not ſwallow a Believer up, he is held ſafe in the everlaſting Arms of infallible Grace and Mercy. What a certain Life does a Saint live, that is ſure never to be ſeparated from Chriſt? Things preſent cannot do it, nor Things to come ſhall not. What a bleſſed Life, an happy Life, a ſafe Life is this! O poor Chriſtleſs Soul, how uncertain doſt thou live! You are not ſure of abiding here one Moment. The World is like an Handful of Sand running through your Fingers, like the Air that you breathe in, that you cannot hold a Moment in your Fiſt. But the Believer hath a Certainty, he can aſſure himſelf he ſhall never be poor and miſerable, nor deprived of true Happineſs, but ſhall be ſafe for ever in the Hands of Chriſt: As for this World, it is uncertain; how long we ſhall enjoy Life, Liberty, or any Mercy, we know not. But the beſt Counſel I can give you, is to get Chriſt, and then you will be ſafe: Things may have a good Aſpect one Day, and another Day as bad; but yet in Chriſt you are ſafe for ever, in Life, in Death, and to all Eternity. Here you are certain of nothing; Favour of Men, or high or low, rich or poor, is unconſtant; the Wheel turns in a Moment. But if you have Chriſt, you have a certain Life. O how comfortably may a Saint live in all Troubles and Changes whatſoever, that hath Chriſt for his Life. We uſe to ſay, It is an ill Wind blows no Body any Good. But I ſay, let the Wind blow as ill *as it will, it blows the Saint always Good; that*

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the Soul may ſay, Let what will come I live well. We may compare a Saint that is troubled for outward Things, to a Man that hath an Orchard full of Trees laden with Fruit, but becauſe the Wind hath blown off the Leaves, ſits down and weeps. If one ſhould ask, What do you weep for? Why, my Apple-tree Leaves are gone. Why you have your Apples, have you not? Yes; then what a fooliſh Man are you to weep for a few Leaves, that might hinder both Sight and Ripening of your Fruit? The Comforts of this World are but Leaves: Why do you weep for the Leaves, while you have the Fruit? Glorious Promiſes, Glorious Peace, Glorious Pardon, Riches of Grace, Hope of Glory, and ſet down to weep or be caſt down for the Loſs of a few worldly Comforts. And the Truth of it is, ſo narrow are our Spirits, ſo unbelieving are our Hearts, that we many times weep for Loſſes here, as if we had no better Portion. What, weeping while the Boughs hang full of Fruit? What, weep while your Souls have the glorious Promiſes, and glorious Peace, and glorious Pardon, and a glorious Chriſt, and Hopes of Life Eternal through him? Will you weep for a few outward Loſſes and Croſſes, while your Souls are filled with Fruit? While your Souls are as Trees bringing forth Twins? This is much to be lamented, that the Saints do thus mourn for outward Comforts; let the Wind blow which Way it will, it cannot take away your Life: You may eat of the Fruit of the Tree of Life in the midſt of Paradiſe, that you may leave your Drops below, and come to the full Fountains above. If a Man hath enough, he may afford to loſe a little. Saith the Pſalmiſt, I have a goodly Heritage, the Lord

is my Portion, *Pſal.* xvi. 5, 6. *The Lord is the Portion of mine Inheritance and of my Cup; thou maintaineſt my lot; the lines are fallen to me in a pleaſant place, yea, I have a goodly Heritage.* While Chriſt is my Life, my Glory, my Portion, I have a goodly Portion: May be the Winds may ariſe, Storms of Afflictions, Storms of Trouble, the Lord knows what may be; but make ſure of Chriſt; let the Wind blow off the Leaves, it cannot take away the Fruit. The Church ſaith in *Lam.* iii. 24. *The Lord was her Portion, ſhe would hope in him.* It is ſo, that a Believer's Life is bound up in Chriſt: There is a great deal of Difference between a Believer and another Man at Death. What are the Thoughts of a carnal Man at Death? What if they were known to the Standers-by! My Life is done, and my Miſery is come, O that I were to live in the World, and never die. But what is a Believer's Thought? O, ſaith he, that my Heart may be ſettled on Chriſt, that I may know Chriſt to be my Life, and God mine, I would bleſs his Name for ever. There is a Difference between a moral Man and a Believer: How is it? I have lived honeſtly, I have done no Body any Harm, God deal with me as I have done with others. Now a Believer will diſcourſe of Things in another manner; I have nothing in myſelf, I am Sin and ſinful, but Chriſt is my Life, therefore I deſire not to ſtand in one of my good Works in Judgment, but wrap up my ſelf wholly in Chriſt's Righteouſneſs. Come legal Man, one under the Law, O I would pray more, faſt more, if I were to live longer. Thus he would do a great deal of Work in a little Time, not conſidering if he lives longer he carries the ſame Heart

Heart about him. But a Believer ſaith, If I am to live it ſhall be by Faith. I would believe more, know Chriſt more, I would live upon Chriſt more, and when I die I would die in him, and be found in him at the great Day.

3. *Infer.* Is it ſo that a Believer's Life is bound up in Chriſt? What boundleſs Love was this in God to poor Sinners, that he unboſoms himſelf to them, that he ſhould give Chriſt to be their Life! When they were carnal, wicked and ſinful, that then Jeſus Chriſt ſhould be revealed unto them; that the Lord ſhould beſtow on dead Sinners ſuch a precious Life, who were by Nature poor, dead, heavy Lumps of Hell? What infinite ſurpaſſing Love is this, that ſhould give ſuch a Life to raiſe up Lumps of Hell to Heavenly Glory! Chriſt cloathed himſelf with human Fleſh and Blood, that ſo he might become an infinite Maſs and boundleſs Sea of viſible ſpeaking, breathing, weeping, bleeding, living, dying Grace: All the glorified Saints and Angels are but living Monuments, and everliving Tenants of this Free Grace; this Grace of Chriſt perfumeth Heaven and Earth: All the Grace which God doth, or can put forth for the Salvation of Sinners, is laid up and exhibited by Chriſt; he has broad and ſtrong Shoulders, which can bear to Heaven the moſt heavy Lumps of Hell. There is more Force and Omnipotence in Chriſt's Infirmity and Sufferings, than in all the Strength and Efficacy of Men and Angels. There is more Life in Chriſt's Death, more Riches in his Poverty, more Victory in his hanging on the Croſs, than in all the World beſides; yea, Chriſt's very Sighs, Tears, Sweat, Stripes, Reproaches and Faintings have a Sove-

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reign Efficacy in them for the procuring and conferring Grace on his redeemed ones. Thence we receive of Chriſt's Fulneſs, Grace for Grace. Look as the Child receiveth from his Parent Limb for Limb, Member for Member; as the Sons of *Adam* receive all of his Fulneſs, Sin for Sin, Luſt for Luſt, ſo Chriſt's regenerated ones receive of his Fulneſs, Grace for Grace; there is not any Grace in the Heart of Chriſt, but his Members have an Impartment and Reſemblance thereof. Now this infinite Plenitude of Grace in Chriſt, which renders him ſo glorious, proceeds originally from the Election of God the Father; for all the Treaſures of Grace are originally lodged in the ſovereign good Pleaſure or Heart of God the Father, who has ordained Chriſt as Mediator, through whom all are to be conveyed to the Elect. This ought greatly to be remarked or heeded by the Friends of Chriſt, that albeit the Divine Eſſence and Sovereign Will of God be the original Fountain of all Grace, yet he has determined that not one Drop of this Grace ſhall be derived unto Sinners, but through Chriſt a Mediator. This is the great Myſtery of the Goſpel, the great Wonder of Heaven and Earth, that the bleſſed God, who is the Fountain of all Grace, ſhould ſo far condeſcend to Sinners, as to aſſume human Nature, and to make it a Receptacle and Vehicle to convey all Grace unto them.

Mr. *Gale* of the Saints Amity with God in Chriſt.

4. *Infer.* Is Chriſt a Believer's Life, and ſuch a Life as hath been diſcourſed: How ſhould Believers be endeared to Jeſus Chriſt? What a thriving, happy, bleſſed, glorious, ſurpaſſing Life *do Believers live*! It is natural to Perſons to love their

their Lives more than all Enjoyments. What Coſt and Pains will Perſons be at to preſerve their natural Lives? But what are all the Lives that hath been ſince *Adam* to the End of the World, if compared with Chriſt, who is a Believer's Life? All their preſent and future Bleſſings are bound up in this Life: What Cauſe hath every Believer to mourn, that they love Chriſt ſo little, that hath loved them ſo much! His Love to them paſſeth Knowledge, the Depths of it can never be fathomed. With what Purpoſe of Heart ſhould every Believer cleave to Chriſt! Chriſt loved with his whole Heart, as it doth appear by what he hath ſuffered for his redeemed ones. Methinks I ſhould hear a Believer ſay with *Peter*, *Lord, thou knoweſt I love thee.* It is much to be lamented, Chriſt hath many profeſſed Friends, but few real Lovers; as a learned Author ſaith, *Multi oſculantur Chriſtum, pauci vero amant*; Many kiſs Chriſt, but few love him.

Many do as *Orpha* did to her Mother *Naomi*, kiſs and take their Leave. And many with *Judas*, kiſs and betray: But Oh with what an hearty and fervent Love ſhould every Believer love Chriſt!

5. *Infer.* Is Chriſt a Believer's Life? Then what Life ſhould there be in Believers Love towards each other! They that are bound up in the ſame Bundle of Life, ſhould be bound up in a Bundle of Love. How can our Love be hid from them, in whom we ſee the Love of Chriſt appear? How can thoſe pretend to be made Partakers of the Life of Chriſt, that are Strangers to the Love of Chriſt? Rivers of Waters ran *down David's* Eyes, becauſe Men kept not God's *Law.* Have we not Cauſe in our Days to ſhed

Flood of Tears, that Chriſtians break Chriſt's new Commandment, who hath commanded his Diſciples to love one another. There are many that pretend to be paſſed from Death to Life, but few there are that love the Brethren. Are not many ſo bound up in their own Opinion, as if their whole Salvation lay therein, laying ſuch Weight and Streſs thereon, as if none could be ſaved, but them that jump in with them in their Opinion, while it may be all the While they are groſly miſtaken? But if their Form and Way of Worſhip be right, they miſtake the Mark, that reſt there for Salvation. How do ſuch deſpiſe Perſons holier and ſounder in the Principles of Religion than themſelves? and while they profeſs themſelves to be Chriſtians of the higheſt Rank, they deny an Article of our Chriſtian Faith, that all that own themſelves Chriſtians profeſs to believe, *viz. The Communion of Saints*, denying Fellowſhip with them that have Fellowſhip with the Father, and his Son Chriſt Jeſus; ſuch as are bound up in ſmaller Things, as Tith of Mint, Annis and Cummin, neglect the weightier Matters, Judgment, Mercy and Faith; not but that it is good to be zealous for every Truth of Chriſt; but not to let our Zeal run out more in the Form than the Power of Godlineſs, as the Phariſees of old did. Where Love is wanting, the Life and Power of Godlineſs is abſent from ſuch Perſons. If Love to the Brethren is a Mark of Grace, I believe many that account themſelves very good Chriſtians fail of that Mark; except none are their Brethren but thoſe of their own Opinion, then Papiſts and Quakers, and all ſuch Perſons that hold together in

a curſed Unity to uphold damnable Hereſies, may be ſaid to love the Brethren, as well as ſuch; for they love not for Chriſt's Sake, nor as they bare the Image of God, but for Opinion's Sake. They that love the Brethren, that love ſuch as have the Lord Jeſus formed upon their Hearts, will love every Perſon that is found in the Faith, and holy in Life, though he differ in Judgment in ſome outward Forms. Perſons being great in their own Eyes, makes them look ſo loftily upon their Brethren, as *Luther* ſaith of himſelf, *Tantas eram ſanctus ut puriſſimus fuerim omnes ſi potuiſſem occidere*; I was ſo great a Saint in my own Eſteem, that I was ready to ſlay all if I could; and this he did out of a blind Zeal. The Pride of Mens Hearts, together with their blind Zeal, cauſe Perſons to exalt themſelves, and ſtrive to make the Doctrine and Life of others odious to the People, although they are ſuch as God has given his *Urim* and *Thummim* to. While Perſons are contending about Words, and diſtracting their Hearers with Things that concern not their Salvation, and endeavouring to beget a Prejudice in their Hearts againſt godly Miniſters, they in the mean time neglect to preach down Hereſies and falſe Doctrines, that ſtrike at the Principles of Faith, and Welfare of immortal Souls. Surely all thoſe that are begotten from the Dead unto a lively Hope by Jeſus Chriſt, will love all thoſe that are made Partakers of the ſame Life, and will not ceaſe daily to mourn for their Deficiency therein.

6. *Infer.* Is Chriſt a Believer's Life, and ſuch a Life as you have heard; then what a miſerable State is a Chriſtleſs Soul in! A State of Darkneſs while they live, a State of Miſery when they die;

die; the Cup of Wrath without Mixture, eternal Miſery will be the Portion of the Wicked. Oh what a State of Blindneſs and Darkneſs do they live on Earth? And what a State of Miſery will they be in the other World? But you may ſay, How ſhall I know that Chriſt is mine? I ſhall lay down a few Characters; but I ſhall

Firſt, Shew who they are that have not Chriſt for their Life.

Secondly, Who they are that have Chriſt for their Life. I ſhall begin with the Negative.

Firſt, That Soul that was never ſick unto Death for Chriſt, never yet had Chriſt for his Life; that Soul that never ſaw himſelf undone without Chriſt, that Soul never made Chriſt his Life: They that never groan under the Body of Sin and Death, that never cried out, Woe is me, I am undone, What ſhall I do to be ſaved; they are dead in Treſpaſſes and Sins: They that never ſaw the Sentence of Death in themſelves, never made Chriſt their Life, 2 *Cor.* i. 9. *But we had the Sentence of Death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the Dead.*

When a Soul comes to ſay, Alas, I have gone as far as I can, but I cannot get Peace nor Comfort by all I do, therefore I muſt lie down and periſh if I have not Chriſt to be mine; I have nothing of my own to cover me, I ſhall be naked; if I have not his Blood to waſh me, I ſhall die in my Sins. If you believe not in me, ſaith Chriſt, you ſhall die in your Sins. Better die on a Dunghill, better die in a Priſon, better die in a fiery Furnace in Chriſt, than in a Palace out of him. But what Remedy ſhall there be to ſave *us from our Sins?* Why, Chriſt doth not ſet

them to work for Life, but to believe in him, who is the believing Sinner's Life. Let a Legaliſt or Formaliſt, they that never were pained at the Heart with a Senſe of their undone State; they that have not Chriſt for their Life; what a deal of Difference is between a Believer and them, as much as there is between a Perſon that is ſick, and another that is dead: He that is dead, if he be laid on the Ground, there is all quiet, and lay a Weight on him he is quiet; but go and lay your Ear at the ſick Man's Bed, and there is groaning and crying, O my Head, O my Heart! What is it you want? I want Breath, I want a Phyſician, I want Life. We preach Chriſt to you poor Sinners, what is the Reaſon you do not groan for this Chriſt? Why? You are dead in your Sins: you go away, and it may be ſome particular Things we tell you of, you can repeat them when you go home. Some particular Duties you perform, but are your Souls awakened? Do you groan for Chriſt? Do you go home pained at the Heart? Was Chriſt ever your Life? Do you cry out, I am dead and undone without Chriſt be my Life? If you were ſick at Heart, and were pained for Chriſt, we ſhould hear of you: It may be you go to hear as your Fancy leads you, but not with a Senſe of your Wants. You fancy ſometimes this Man, ſometimes that Man, but were your Souls ever ſick for Chriſt? Did your Hearts ever break within you? Did your Souls ever mourn in ſecret, Lord, give me a Chriſt? I am afraid of this little Number, many that are dead, that Chriſt was never your Life. When Perſons are in a Swound, put Spirits or any thing into their Noſe they do not mind it; but when they come to themſelves, they cry out.

out, I am ſick, O give me ſomething. Saith our bleſſed Lord Jeſus, *John* v. 25. *Verily, verily, I ſay unto you, the hour is coming, and now is, when the dead ſhall hear the voice of the Son of God; and they that hear ſhall live.* When Chriſt comes with an effectual Call by his Spirit to the Heart in his Word, it raiſes up the dead Man. If there be a whole Family dead, there is not one Groan heard; but if one that is alive be ſick or in Pain, he fills the Place with Groans. Talk of any thing rather than Chriſt; any Preaching is for ſome Men rather than Chriſt, that is Fooliſhneſs to ſome: Ay, but Soul, whether thou wilt have Chriſt or no, we muſt preach Chriſt, and then we can give up our Account with Joy. It is the whole Work of a Miniſter to preach Chriſt; whatever Duties are ſpiritual, they all flow from Chriſt; but where Chriſt is not dwelling in the Soul, all they perform is dead and formal. Silent Profeſſor, quiet Profeſſor, quiet with outward Duties, with a Form of Religion, and ſo reſt until you are undone. If once God calls you, and awakens you by the effectual Working of his Spirit, then your Souls will cry out, O give me a Chriſt! If I have not the Blood of Chriſt I am undone! If I have not the Righteouſneſs of Chriſt I am undone! If I have not the Spirit of Chriſt I am none of his! And whoſe are you then? The Devils; *Rom.* viii. 9. *Now if any Man have not the Spirit of Chriſt, he is none of his.* There is no middle State, you are the Devil's that are not Chriſt's; you are dead in Sin under Bondage, if you have not the Spirit of Chriſt: Be what you will, a Profeſſor, a Perſon in Communion, or out of Communion, be rich, or poor, a Perſon of Gifts, a Perſon that

can hear, read and pray, if you have not the Spirit of Chriſt, you are none of his. When the dead Perſons were raiſed up by Chriſt, ſomething was called for them to eat. O, ſaith the Soul, when he is awakened by Grace, Give me a Chriſt or I periſh. O that I had a Cordial of his Blood! I want his Blood, I want his Righteouſneſs, his Promiſes; they ſhall hear the Voice of the Son of God and live.

It is called a Vivification. We are by Nature dead in Treſpaſſes and Sins, in our Deliverance from them we are ſaid to be quickened, Eph. v. 5. *Though dead, we hear the Voice of the Son of God and live, being made alive unto God through Jeſus Chriſt,* Rom. vi. 11. *Now no ſuch Works can be wrought in us, but by an effectual Communication of a Principle of Spiritual Life, and nothing will deliver us. Some think to evade the Power of this Argument, by ſaying, that all theſe Expreſſions are metaphorical, and arguing from them are but fulſom Metaphors; and it is well if the whole Goſpel be not a Metaphor to them: But if there be not an Impotency in us by Nature unto all Acts of Spiritual Life, like that which is in a dead Man unto the Act of Life natural, if there be not a like Power of God required unto our Deliverance from their Condition, and they work in us a Principle of Spiritual Obedience, as it is required unto the raiſing of him that is dead; they may as well ſay, that the Scripture ſpeaks not truly, as that it ſpeaks metaphorically, and that the Almighty Power, the exceeding Greatneſs of God's Power, that is put forth, are exerciſed herein,* Eph. i. 18. Col. ii. 12, 13. 2 Theſſ. i. 11. 2 Pet. i. 3. *And what do theſe Men intend by this quickening, this raiſing from the Dead by* the Power of God? A Perſua-

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ſion of our Minds by rational Motives taken from the Word, and the Things contained in it. But was there ever heard of ſuch a monſtrous Expreſſion? If there be nothing elſe in it, what could the Holy Writers intend, by calling ſuch a Work as this a quickening of them who were dead in Treſpaſſes and Sins thro' the mighty Power of God, unleſs it were by a Noiſe, and inſignificant Words, to draw us off from a right Underſtanding of what is intended, and it is well if ſome are not of that Mind.

Dr. *Owen* on the Spirit, p. 279. Sect. 49.

Do you hear the Voice of Chriſt continually in the Word preached? But you muſt hear another Voice, or you are undone for ever. If the Voice of the Miniſtration of the Word, without the Power of the Spirit, would awaken Men, there would be fewer in Hell, and more in Heaven than there are. This is the external Means; but yet there muſt be the pouring out of the Spirit, or elſe this will do no good.

And here I ſhall ſhew how the Spirit of God works on the Heart.

Firſt, the Spirit of God works effectually, that is, the Voice of the Son of God. How long may we preach the Reſurrection of the Dead to a dead Man before he riſes? But that Reſurrection that is preached when Chriſt comes with the Sound of the Trumpet, and ſaith, Ye Dead ariſe; preſently the Dead ariſe. We may come and ſound the Trumpet in the Ears of Sinners, but they will not hearken, till Chriſt come by the effectual working of his Holy Spirit; then it works indeed, *Acts* xvi. 14. ſpeaking of *Lydia*, whoſe Heart the Lord opened, and then ſhe attended to the Things of the Kingdom of God. And a certain

Woman named Lydia, *a Seller of Purple of the City* Thyatira, *which worſhipped God, heard us, whoſe Heart the Lord opened, that ſhe attended unto the Things that were ſpoken of* Paul. She attended as one whoſe Heart was opened, and was ſick for Chriſt, and rejoiced to hear Chriſt preached.

Secondly, The Spirit of God comes and perſuades the Heart to cloſe with Chriſt. Saith a ſick Perſon, I am perſuaded if I could but have ſuch a Phyſician I ſhould be cured, healed of my Sickneſs: So poor Souls lie complaining, but not in Deſpair; they are ſick unto Death, but yet ſhall not die; they ſee themſelves loſt without Chriſt, yet ſhall not die for want of Chriſt: The Spirit perſuades them to embrace Chriſt, *John* vi. 45. *It is written, they ſhall be taught of God; every Man therefore that hath heard and learn'd of the Father cometh unto me.* It is written in the Prophet, they ſhall be all taught of God: Is this to leave off all Teaching? No, they ſhall be all taught of God: How? Why God ſhall teach them by the Power of his Spirit in the Word: And how then? *Every Man therefore that hath heard and learn'd of the Father cometh to me:* God teacheth them by the Word, and the Spirit perſuadeth them there is Life in Chriſt: The Soul is perſuaded to cloſe with Chriſt; for the Soul that is ſick for Chriſt ſhall never die. Saith Chriſt, *He that believeth on me ſhall never die.* But the ſick Sinner is perſuaded that Chriſt can heal him, and will heal him; he groans, but not in Deſpair; he ſighs, but not as a Perſon that is out of Hopes, but does believe that Jeſus Chriſt will be his Salvation, and is his Life; he ſhall hear the Voice of the Son of God: The preach-

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ing of the Word is the Means, but it muſt be the Spirit of God that muſt work and make it effectual; and then the Soul makes no Delay, no Conſideration of this or that, but cloſes with Jeſus Chriſt, as a dying Perſon cloſes with a Medicine that may cure him.

Thirdly, The Voice of Chriſt is a Voice that engrafts itſelf with Power in the Heart. The Apoſtle ſaith, *Jam.* i. 21. *Receive with Meekneſs the engrafted Word, which is able to ſave your Souls.* They are perſuaded that Jeſus Chriſt is their Life, the Promiſes of Chriſt are become theirs; though they are ſick of Love to Chriſt, they ſhall not die for want of Chriſt. Ask Believers what it is they want, they will tell you, they want more Strength from Chriſt, more Knowledge of Chriſt, more Communion with Chriſt: Now they that have not had theſe Symptoms of Life, lie yet in the Grave of Sin, and the Worm of Conſcience feeds on them, and they feel it not: Millions feel not the Worm of Conſcience till they come to Hell. Saith Chriſt, *I came not to call the Righteous, but Sinners to Repentance. The Whole need no Phyſitian, but they that are ſick.* The ſecond Character of ſuch that never made Chriſt their Life, are thoſe that never ſee themſelves poor and undone without Chriſt. *Thou ſayeſt thou art Rich, and increaſed in Goods, and haſt need of nothing, and knoweſt not that thou art wretched and miſerable, and poor, and blind, and naked. Rev.* iii. 17. What, without Chriſt, and not cry out, Thou art poor, miſerable and undone! They that never ſee themſelves poor, miſerable and undone, are yet without Chriſt. What, without Chriſt, and well enough! What hath enrich'd you? Need of nothing! What are

you well enough without Chriſt? Thou ſayeſt, I am increaſed: What, can you patch up with any Duties, with any Hopes, with any thing below Chriſt? But, ſaith Chriſt, thou art poor, and wretched, and miſerable, and blind, and naked. 3*dly*. They never made Chriſt their Life, that never prized that glorious Goſpel that brings them Tidings of this Life. If a Man be ſick unto Death, as he thinks, bring him Tidings of Life, it is the beſt News he can hear of; bring him Tidings that his Will is made, his Eſtate is ſettled, very well, but how is it with you? I am a dead Man: O Sir, but I have brought one with me, that ſaith, he can certainly cure you: This is the beſt News, ſaith he, that you have brought me: So is Jeſus Chriſt come to ſave poor Sinners, of whom I am the Chief, ſaith a poor Soul. This is a Saying worthy of all Acceptation. They that do not prize the Goſpel, and find it the ſweeteſt Thing in the World, yet have not Chriſt for their Life: There is that in Nature that Perſons muſt be doing ſomething, that they may obtain Bleſſedneſs. The *Iſraelites* ſtript themſelves for to make them a God: So do formal Profeſſors, they will be at much Coſt and Charge for an outward Profeſſion, and then fall down and adore their own Doing; but to prize this Goſpel, that brings them News of a Redeemer, it is very rare to find one among many. But now the Soul that longs for Chriſt, is ſick for Chriſt, rejoices to hear theſe glad Tidings. Saith *Paul*, 1 *Tim*. i. 15. *This is a faithful Saying, and worthy all Acceptation, that Jeſus Chriſt came into the World to ſave Sinners, of whom I am Chief.* It is the beſt News that ever I heard: If the Goſpel is not joyful News to you, if it doth not affect you, you never had Chriſt. When a Soul comes to cloſe with Chriſt, he ſaith, and is their Hope

for

for me, and did Chriſt die for me? And did Chriſt come to be Life for me? O welcome News, the beſt that ever I heard in my Life! 2 *Tim.* i. 10. *But now is made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath abeliſhed Death, and brought Life and Immortality to Light through the Goſpel.* Life is brought through the Goſpel: What Life? Immortal Life, immortal Grace, immortal Salvation, to a poor undone Sinner. If this Goſpel is not prized, but as a Thing indifferent, as many make their Calling and Buſineſs their main End, but the Goſpel is a Thing they can beſt ſpare; Such never made Chriſt their Life. In *verſ.* 9, the Apoſtle ſaith, *Chriſt hath called us with an holy Calling, not according to our Works, but according to his own Purpoſe and Grace, which was given us in Chriſt before the World began: Who hath abolißed Death.* The Death of immortal Souls under the Curſe of the Law and Wrath of God. Chriſt takes Death away: And what hath he brought? Life and Immortality to Light through the Goſpel: Were you but ſenſible of the Worth of this Life, how would you love the Wells of Salvation, from whence is drawn the Waters of Life? Love the Pot that holds the Manna that preſerves this Life? Love the Meſſenger that brings you Tydings, You ſhall live and not die? How would a condemned Malefactor love that Perſon that ſhould bring him a Pardon; yea, the Meſſenger that ſhould bring him News of it? So it is with the condemned Sinner, the Sentence is paſs'd, he that believes not is damned. O what Joy is it to hear of Salvation by Chriſt, when the Sinner hath a Senſe of his Miſery! This immortal Life comes through the Goſpel: When a

Sermon

Sermon of Chriſt is preached, News from Heaven is brought to Sinners; and what News is it? O, that there is Mercy and Pardon for poor Sinners! Saith the believing Soul, ſhall my Soul live? Is Chriſt become my Salvation? O what bleſſed Goſpel is this! What precious News is this! Now, Soul, do you look on the Goſpel as glad Tidings, and the Feet of them that bring it beautiful? if not, be ſure Chriſt is not your Life.

Fourthly, They never had Chriſt for their Life that live in themſelves, that center in themſelves, on themſelves, and not above themſelves: As thus: Take a dead Man, and wrap him up in Silk and Silver, with the beſt Perfumes you can, it centers all in Putrefaction, Rottenneſs and Death; all the ſweet Smells and Perfumes will not keep him from Corruption. But take a living Man, he lives on ſomething to preſerve Life: It would be improper to ſay a Man lives on nothing; a living Man muſt have ſomething to ſubſiſt with. A dead Sinner centers in himſelf, what Duty he performs he takes to be his Life. But a Soul in Chriſt lives on Chriſt, and not on his Performances, though he performs Duty. So much for the Negative, now follows the Affirmative. What are the Characters of them that have Chriſt their Life.

Firſt, if Chriſt is your Life, you will love the Word of God, and look upon it to be very precious, that hath been the Means of begetting and nouriſhing this Life in you; *As new born Babes deſire the ſincere Milk of the Word, that you may grow thereby*, 1 Pet. ii. 2. If you have taſted that the Lord is gracious, you will love the Food that the Lord gives you. The Prodigal, when he return-
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ed home to his Father's Houſe, then he thought his Food precious. The Word of Chriſt is that which is very precious to the Soul; if you do not taſte that the Lord is gracious, you can never fall in love with Chriſt: There may be ſome Convictions under the Word, but they will wear off again; there may be ſomething that may delight, but Souls that Chriſt is their Life, they come to reliſh the inward Sweetneſs and Power of the Word of Chriſt, if you have taſted that the Lord is gracious.

Firſt, They will long for it.

Secondly, They will make it their Meat and Drink.

Firſt, they will long for it. If a Child be crying for the Breaſt, if you give it a Rattle, or any other Thing, it will not pleaſe it, or ſtill it without the Breaſt: It is not any thing of this World, nor the Glory of it, will ſtill a Believer without Chriſt; *Pſal.* lxxxiv. See how the Pſalmiſt praiſes the Courts of God, how lovely it is, *One Day in thy Courts is better than a thouſand. I had rather be a Door-keeper in the Houſe of God, than to dwell in the Tents of Wickedneſs.* Why would you be a Door-keeper in the Houſe of God? Truly, there Beggars fare well: Hungry Souls would be firſt in, and laſt out; they would be ſerved more than once. Saith a longing Soul, I would not have a Word drop before I come, that I may loſe nothing; I would be one of the firſt in, and laſt out; I would not have a Word drop, nor a Crumb fall, I would hear all that is ſpoken of Chriſt: How ſweet is every Word of Chriſt! *The Law of the Lord is perfect, converting the Soul. More are they to be deſired than Gold, yea than much fine Gold, ſweeter*

than

than the Honey or the Honey-comb, Pſal. xix. And ſaith *Job*, *I prize thy Word more than my neceſſary Food.* Soul, thou that longeſt for the Word of Chriſt, certainly thou art alive in Chriſt; ſurely thou that longeſt for the Food of Chriſt, liveſt on Chriſt. I believe there are many poor doubting Souls among you. If you were asked, when you are an hungry, if you were invited to a great Feaſt, would you not leave that to go and hear Chriſt preached, would you not leave your Meal to hear Chriſt's precious Word? Saith *Job*, Chap. xxiii. 12. *I have eſteemed the words of his mouth more than my neceſſary Food.* Then if thy Soul longs for the Word of Grace, it is a Sign that your Souls are made alive by Chriſt. Whoever can ſay of the Word of Chriſt, My Soul longs for it, I long for the Courts of God, I long for the glorious Goſpel of Jeſus Chriſt, I long for the Pot of Manna, that I may taſte of the golden Manna; I long for the Day when Manna comes down from Heaven; if it is ſo, I ſay, from God's Word, though you may have many Caſtings down, your Souls are made alive by Chriſt, and he is become your Salvation. A Saint makes Religion his Meat and Drink. It is one Thing to be waiting on God in an Ordinance, and another Thing to make it your Meat and Drink. An Hypocrite may perform many Things, and be large in Duty, and yet not make it his Meat and Drink. *John* iv. 31, 32. *His Diſciples prayed him, ſaying, Maſter, eat: But he ſaid unto them, I have Meat to eat that you know not of.* Alas, his Meat was to do his Father's Will: The Word of Chriſt, his Ordinances and Duties are Meat and *Drink* to the Believer: I live a Life that you do *not know* of, I have Meat and Drink that you

do

do not know of, I live in doing my Father's Will. Saith a Believer, I live on Chriſt and his Word, and of all Mercies I enjoy, nothing ſo ſweet to me as Chriſt and his Word, who is better to me than all outward Mercies: If it be ſo with you, you may take Comfort in this, that Chriſt is become your Life; where the Word of Grace, and Means of Grace, is become as Meat and Drink to your Souls.

Secondly, A Soul that lives Chriſt, and hath made Chriſt his Life, he lives above the World: He may have ſome Fears and Doubts; but it is the Deſire of a Saint to live above the Things of the World, *If ye then be riſen with Chriſt, ſeek thoſe things that are above, where Chriſt ſitteth on the right hand of God; ſet your affections on things above, and not on things on the Earth, Col.* iii. 1, 2. When I was in my natural State, ſaith a Believer, when the World went well with me, I was mightily content; but now I am riſen with Chriſt, made alive with Chriſt, now my Heart is ſet on ſeeking Things above; had I but Communion with Chriſt, could I but walk with Chriſt, live upon Chriſt, let the World go which way it will, though I have many Fears and Diſcouragements, when I have Communion with *Chriſt*, my Heart is above them all. O my Soul, what a good Day it is when thou canſt enjoy *Communion* with *Chriſt!* The Believer lives above: Tho' many times a Soul hath his gloomy Days in the World, when Fears ſurround his Faith, but he gets above it again.

When they look above, where their Glory and Comfort is: *Set your affections on things above, and not on things below.* There is an Exhortation and Dehortation. Set your affections on

on Things above, there is the Exhortation: And *not on Things below*, there is the Dehortation. Chriſtians are often forbid, That they ſhould not love the World, and commanded poſſitively, that they ſhould ſet their Hearts on Things above. Tho' a Believer is many times complaining, that his Heart is too much on this preſent World; but, ſaith a Believer, I deſire my Heart may be above. O that it might never be below again! O were it my Duty, I would wiſh to be always in the Houſe of God. Therefore when your Heart is carried up above the World, you have an Intereſt in a better Life than this is below.

Thirdly, To perform Duty, and to live on Chriſt above all Duties, is another Character of one that makes Chriſt his Life. They are carried up above Duty; they pray, and yet live on Chriſt by Faith; they hear, yet live on Chriſt for Righteouſneſs. *Paul* was a Man prizing Duty, and loving Duty as much as any Saint; preaching all Night, praying Night and Day, preaching in Seaſon and out of Seaſon; he was much in praying and faſting, yet, ſaith he, *I count all my own Righteouſneſs but Dung and Droſs without Chriſt.* It is rare Wiſdom to be a Student in the Knowledge of Chriſt. An exact walking Chriſtian, and yet to live above Duty upon Chriſt. For one to neglect Duty, and yet profeſs Chriſt, that is a Deluſion: To profeſs Chriſt, and live upon any thing below Chriſt, is Confuſion; but to walk circumſpectly in our Duty, and yet to live above all upon Chriſt, is a Character of a true Believer.

Fourthly, If Chriſt is become your Life, you will be diligent under all Means of Grace, under

der thoſe Means where Life is begotten and preſerved. The impotent Folks lay at the Pool of *Bethesda*, waiting for the moving of the Waters; if ever they had healing it muſt be there. A Soul muſt be diligent about Chriſt's Table, where Crumbs fall to feed their Souls, *Luke* v. 5. *And* Simon *anſwering, ſaid unto him, Maſter, we have toiled all the Night and have taken nothing, nevertheleſs at thy Word I will let down the Net.* A diligent Waiting at Wiſdom's Gate, a diligent Hearkening when Chriſt will ſpeak Peace. We will hear what the Lord will ſpeak, are the Words of gracious Souls.

Fifthly, They that have Chriſt their Life, Chriſt is very precious unto them. O how precious is a Man's Life! The Devil could tell God, *Behold, Skin for Skin, and all that a Man hath, will he give for his Life.* A Man would give any thing for his Life; ſo a Believer would give any thing for a Chriſt. The Devil appears before God, What, is *Job* alive? Tho' he is robbed of all, thou haſt ſpared his Life; a Man will give all that he hath for his Life. Saith *Paul, I count all but Dung and Droſs that I may win Chriſt*; convinced Sinners will do any thing for a Chriſt, part with any thing, that they might but know Chriſt to be theirs. When a Man is ſet on by Thieves, ſaith he, Take all, ſo you ſave my Life, *Job* ii. 4. *And Satan anſwered the Lord and ſaid, Skin for Skin, all that a Man hath will he give for his Life.* If *Job* had a thouſand Treaſures, all that he had ſhould go for his Life. How willingly doth the Mariner unlade his Ship, and caſt all his rich Wares over-board, that he may preſerve that precious Jewel his Life? A Man will give Skin upon Skin, Gold

upon

upon Gold, Treaſure upon Treaſure, that he may ſave his own Life. Let Life be at Stake, and a Man will give all the Things he hath in the World for it, and think he hath a good Bargain. Life is the moſt precious, the moſt excellent thing in Nature. *Heſter*'s Speech to the King in her Petition, imports, that all other Loſſes might have been born, but the Loſs of Life: She thought Liberty not worth the asking for, compared with Life. Mr. *Caril* on *Job.*

A Chriſtian values Chriſt above all Things, *Phil.* iii. 7. *What was Gain to me I count Loſs, that I may have Chriſt; I count all but Dung and Droſs for the Excellency of the Knowledge of Chriſt:* For Chriſt is precious, his Love is precious, his Offices precious, his Perſon precious, his Promiſes are precious. I would give all, ſo that I might have Chriſt to be mine: When Chriſt is your Life, you will prize him above all. O let me have Chriſt, know Chriſt, that is the Sum of my Life. The Spouſe told the Daughters, *He was the chief among ten thouſand.* Did you ever ſee Chriſt precious? Is his Blood precious? Do you long for his Righteouſneſs? 2 *Pet.* ii. 7. *To them that believe he is precious.*

Fifthly, If Chriſt is your Life, you will ſtudy Chriſt more and more. Many we ſay, are their own Phyſicians, they will ſtudy Phyſick, that they may be their own Doctors, and know how to apply Medicines to themſelves. Thoſe Souls that know Chriſt to be their Life, they will ſtudy to know Chriſt more, that they may have a Remedy for every Diſeaſe of their Souls ready at hand, and not be Strangers to that Grace and Mercy that helps in Time of Need.

I ſhall

I ſhall now come to wind up with a Word of Exhortation. Is it ſo, that the Life of a Believer is ſuch a glorious Life? O then you Chriſtleſs Souls, cry Day and Night till Chriſt is become your Life; it is a Life above all Lives; if once you come to live Chriſt, you will ſay with *David*, *One Day in thy Courts is better than a thouſand; and I had rather be a Door-keeper in the Houſe of God, than to dwell in the Tents of Wickedneſs.* I would rather enjoy one Moment's Time with Chriſt, than all the Pleaſures of the World: It is a Life above all Lives. The Happineſs of this World is mixt with Sorrow: You have your dead Flies in your ſweet Ointment: The beſt of your outward Mercies are mingled with Trials and Troubles, and Fears; and when you have Gain you are afraid of loſing it: When you have great Mercies, you have great Care comes in with it: But to live Chriſt, it is a pure Life. It is ſaid of Wiſdom, *All her Ways are Ways of Pleaſantneſs, and all her Paths are Paths of Peace.* Now the Soul that lives on Chriſt, what a ſweet Life, what a pure Life, what a glorious Life does he live! But, ſaith the Sinner, What ſhall I do? Ah, Sinner, Chriſt hath done all, that thou mayeſt have all given freely; for in thy doing thou mayeſt be undone. But what may you do to make Chriſt your Life? Nothing that we do can move God to give Chriſt: If we think we deſerve any thing at God's Hand for our Doings, it is the Way to be undone: But though we cannot work for Life, we are taught to beg for Mercy; God will be enquired of for thoſe Things he freely gives.

Firſt, Go to God, and beg of him to convince thee of the Neceſſity of Chriſt: Go and tell the Lord what an undone and miſerable Wretch thou

art;

art; thou art poor and canſt not ſee: Cry, Lord, I am poor, I am blind and miſerable: O Lord, convince me what Need I have of Chriſt Jeſus! Beg of God to open thy Eyes to ſee the Worth and Want of Chriſt.

Secondly, Beg the Lord to awaken thy Soul to ſee how ſuitable Chriſt is to thy Soul: If the Lord would ſpeak from Heaven this Day, and ſay to an awakened Sinner, What wilt thou have, Sinner? Riches and Honours? Wilt thou have long Life? The Sinner awakened would anſwer, No, Lord, that is not ſuitable, give me thyſelf, or I am undone: Oh how ſuitable is Chriſt to an undone Soul.

Thirdly, Beg God to perſuade thy Heart how ready and willing Chriſt is to entertain thee; when all is done, you will ſink under your Burden, if you do not believe the Willingneſs and Readineſs of Chriſt to receive you. Ah poor Sinner, thou canſt not long more for Life and Salvation, than Chriſt longs to ſave thee. *All that the Father giveth me ſhall come to me, and him that cometh to me I will in no wiſe caſt out*, John vi. 37.

Fourthly, What can you do Sinner? Nothing to work in any way to purchaſe the Favour of God; but this you may do, wait upon the Means of Grace, wait at Wiſdom's Gate: You do not know, Sinner, how ſoon it may be your Call, how ſoon Chriſt may come, and you may hear the Voice of the Son of God. Tho' a carnal, natural Man can do nothing in matter of his Salvation, he may wait on God in the Way of his divine Appointments. Tho' *Zaccheus* was a carnal Publican, he could get up in the Sycamore-Tree to ſee Chriſt. A poor carnal Heart may come, wait and hear, and be at Wiſdom's Gate: Come,

get into the Sycamore-Tree, and it may pleaſe the Lord to ſpeak a Word to thee this Day, or next Day, Salvation may come to thy Houſe, to thy Soul. May not we liken many Perſons that come to hear the Goſpel, to *Zaccheus*'s getting up the Tree to get a Sight of Chriſt? They come to ſee and be ſeen, and think not what they ſhall meet with; they never ſee their Need of Chriſt, but Chriſt comes and calls the Soul, awakens it. Sinner, where art thou? Where art thou going, undone Sinner? I will become thy Salvation, *Luke* xix. 3. *Zaccheus* had only a Mind to ſee Chriſt as other Perſons had; *And he ſought to ſee Jeſus who he was, but could not, for he was low of Stature; and he ran before, and climbed up into a Sycamore-Tree to ſee Chriſt. And when Jeſus came to the Place, he looked up and ſaw him.* Chriſt muſt look upon us firſt; he ſaw a poor ignorant Man running to ſee his Perſon, but not to believe in him for Salvation. Chriſt ſaid to him, Zaccheus, *make haſte and come down, for to Day I muſt abide at thy Houſe.* Come to the Ordinances of God, attend there: Then, poor Sinner, thou art in the Way, tho' thou haſt no Intereſt in Chriſt, nor never heardſt this Salvation ſounding in thy Soul, ſo as to give thee Comfort, tho' thou art looking and beholding there, ſeeing and hearing out of Cuſtom. Jeſus ſaid unto him, *Make haſte and come down, for to Day I muſt abide at thy Houſe.* Make haſte, if Chriſt would give thy poor dark Soul a Call this Day, what haſte would you make to cloſe with Chriſt? There would be no Deliberation. *Zaccheus* delays not, but comes down preſently; and the Lord may ſpeak in a Word of Grace, Sinner, This Day I will take up my Abode in thy Heart for ever. O how good it is to be under the Means

of Grace! Tho' many come but to take a Nap, as Biſhop *Latimer* ſaith, God may catch thee napping. The Lord may ſpeak to thy Soul, This Day I will be thy Salvation. O what joyful News would it be to a poor dead carnal Sinner, if the Lord ſhould this Day ſpeak to thee, and ſay, Sinner, I am thy Salvation. *And he came down, and received him joyfully*; he was the beſt Gueſt that ever he entertained. If you had ask'd *Zaccheus* a little before, when he ſat at the Receipt of Cuſtom, whether he would have parted with any thing for Chriſt, he would not have hearkened to you; now all ſhall go for Chriſt, now, ſaith he, *Lord, the half of my Goods I give the Poor*, I will take Vengeance on my Iniquity; *and if I have taken any thing from any Man by falſe Accuſation, I reſtore him fourfold. He came down and received him joyfully*; Thou art welcome to me; if I had a thouſand Worlds I could part with them all for Chriſt. Be ſure wait at Wiſdom's Gate, you may hear Chriſt's Voice, ſaying, I am become thy Salvation.

Fifthly, When you are waiting, O ſend up Cries, as the poor blind Men did when they heard that Chriſt was coming: You have heard Chriſt preached this Day, can you be ſtill, and not ſend up one Prayer and Cry to Chriſt, Lord, come into my Soul! Will you go home with your cold Prayers, Hearts, Affections; and ſhall Chriſt ſtand aloof off, and you ſtand afar from Chriſt, *Mat.* xx. 30. *And behold two blind Men ſetting by the way ſide, when they heard that Jeſus paſſed by, cried out, ſaying, Have Mercy on us, O Lord, thou Son of* David, *and the Multitude rebuked them.* So a Soul may ſay, I have a Multitude within me bids me hold my Peace; a Multitude of unbelieving Thoughts

Thoughts tell me it is too late for me to come to Chriſt; now I have a Multitude of Thoughts, Chriſt will not have Mercy on me; I have a Multitude of Temptations never to pray more; I have a Multitude rebuking my Soul; but the more they rebuke me, the more I will cry to Chriſt; the more my unbelieving Heart cries, *Chriſt will not ſave thee*, the more I will cry to Chriſt to ſave me; the more my Temptations bid me I ſhould not pray, I will pray the more; when the Devil tells me, it is vain to ſeek for Mercy, I will ſeek the more earneſtly. *And they cried, Have Mercy on us*; it was Mercy they wanted. Saith the Soul, Unbelief tells me Chriſt will not look on ſuch a Sinner as I am; and my Heart tells me, I am ſo vile there is no Hope for me, but I will cry the more, Have Mercy, Lord, help me; I'll tell the Lord, I have Need of a Chriſt; I muſt have him, or I am undone. The more Temptations beſet me, the more Unbelief beſets me, the more I will cry to Chriſt to remove it; the more I am tempted, the more I will pray, the more I will cry, the faſter I will cleave to Chriſt. Sinners, ſend up Cries to Heaven for Chriſt and Grace, that your Souls may live and not die. How would the Devil baffle poor ignorant Souls out of all! He would baffle them out of Duties, Ordinances and Sabbaths: But a Believer will not be baffled by him; and though the Devil, the World, and his own Heart oppoſe him, he ſaith, I will make my Prayer to the God of my Life, let them ſay what they will, I will cry to Chriſt for Life. And O you that are Strangers to Chriſt, and are convinced of your undone Condition, beg of them that have an Intereſt in Chriſt to cry for you. O you that have Chriſt, conſider

what

what a ſafe, a bleſſed, a comfortable Life y live. You that are yet Strangers, what will y do when you come to die, if Chriſt is not yo Life?

Therefore let me beg of you to ſet your Reſol tion to cry to the Lord, and reſolve that y will not be put off without Jeſus Chriſt, that y may not die in your Sins, and ſo periſh for eve for the Wages of Sin is eternal Death, but t Gift of God is eternal Life through Jeſus Chr our Lord. *Bleſſed be God for Jeſus Chriſt.*

F I N I S.